

THE
ANALYTICAL REVIEW,
FOR MARCH, 1795.

TRANSACTIONS OF SOCIETIES.

ART. 1. *Philosophical Transactions of the Royal Society of London for the Year 1794. Part I. 4to. 198 pages. 15 plates. Price 8s. sewed. London, Elmsley. 1794.*

Article 1. *An account of the discovery of a comet, by miss Caroline Herschel.*

The place of this comet on the 8th of oct. 1793 was $19^{\circ} 25'$ north of δ ophiuchi, and preceding it $6' 34''$ in time.

2. *Account of a new pendulum by George Fordyce, M.D. F.R.S.*

The late Mr. Whitehurst constructed an instrument, after the invention communicated to the society for the encouragement of arts by Mr. Hatton, a watch-maker, for ascertaining an universal measure of length from the pendulum. The principle of this invention is explained by Mr. Whitehurst in a pamphlet, the title of which does not at present occur to us. It is as follows. A spherical ball is suspended at the end of a very fine flat steel wire, such as is used for the balance spring of watches. This constitutes the pendulum of a clock, and is suspended from a fixed support. The movement or machinery of the clock is so adapted, that it may be slides vertically up and down, and carries along with it a notched piece or clip at the usual place of the centre of suspension in common clocks. The wire of the pendulum passes through this clip. If therefore the movement be placed higher, a longer portion of the whole pendulum will be at liberty to vibrate, than if the movement were lower in position. We see therefore, that, by means of this apparatus, a pendulum of any required length, under a certain limit, may be made the regulator of time; and that if the clock be made to go in such a position as that the vibrations may measure half seconds, and afterwards in such a position as that the vibrations may measure whole seconds, the space through which the clock has been moved in making the adjustments will give the difference between the second pendulum and the half second pendulum in length.

It was supposed by Mr. Hatton, and at one time by Mr. Whitehurst, that this contrivance was sufficient to obviate the mechanical difficulties of ascertaining the centres of suspension and oscillation in the simple pendulum. But the man of science will readily perceive, that the principal advantage consists merely in the neatness and precision, with which the difference of length, whatever it's true appreciation may be, is transferred from the pendulum to the standard rule or receptacle.

For this pendulum is equally subject to every variation, which may arise from the action of a maintaining power; from the flexure of a spring at the point of suspension; from the different effects of gravity as modified by the centrifugal force of the earth's rotation at different latitudes; from the varying position of the centre of oscillation, which in the length of the pendulum follows a ratio, that demands the admittance of the ball, as one of it's data; from the differences of time, dependant on the more or less perfect steadiness of the true point of suspension; and last of all, from the differences in every part of the process, which arise from the varying dimensions of all the materials accordingly as their temperature may be changed. Dr. Fordyce has undertaken to remedy the last defect in the apparatus which he has purchased.

In the title he calls his contrivance a new pendulum. The workmanship appears to be excellent, and is we think new; but the principle is so far from being new, that it is one of the most familiar compensations we know of. After perusing a verbose and rather too formal explanation of the principle, the reader finds, that the steel rod or wire of the pendulum is counteracted in the effect of it's contraction or expansion, by the opposite contraction or expansion of a stiff brass rod behind the case; supported at it's lower end, while it's upper extremity supports the pendulum wire, which passes through a slit in a piece of metal also attached to the case. For the expansion of the brass rod will draw the steel wire upwards through the slit, at the same time as the expansion of the steel wire tends to lengthen the pendulum: whence, if the adjustments be duly made, the vibrations must be constantly isochronous.

The judicious particulars, which distinguish the mechanical construction of this pendulum as made by the doctor, are, 1. Instead of a brass rod he uses a tube. This is not only more stiff or inflexible, but it's surface being large in proportion to the mass, it more readily obeys the variations of temperature in the air. 2. By a well contrived sliding piece or clip, adjustable by a screw, he can vary the effective length of this tube at pleasure, without altering the position of it's upper extremity, and the adjustments thereon depending. 3. The cross or gibbet part, which extends from the upper extremity of the brass tube to the point of support of the pendulum, is light, inflexible, and extends to an equal distance in the opposite direction, where by the action of a counterpoise all flexure of the tube is obviated. And 4. the slit, which gives the point of suspension of the vibrating pendulum, is formed by two semi-cylindric faces adjustable towards each other, so as to leave the compensation at full liberty to act, at the same time that the shake, if it may be so called, of the wire between the surfaces is diminished as much as possible.

In this contrivance, the experienced mechanic will perceive, the expansion of the tube upwards is required to counteract, not only the expansion of the actual or effective pendulum wire, but also that which arises from the excess of expansion in the upper and immovable part of the same wire, and the correspondent part of the wooden frame to which the apparatus forming the centre of vibration is affixed. The immobility and bulk of some of these parts, the vibrating motion of the rest, and the stability of the whole apparatus, likewise constitute objects of reasonable inquiry and improvement. How far these and other causes may

may have affected the rate of going, cannot by us be asserted, because we find no part of any journal in the doctor's paper. But he speaks in the highest terms of the performance of this clock as examined by observations of transits; and appears to think it superior in principle and effect to every compensation but that of Arnold, meaning, as we suppose, the soldering of two bars of different metal longitudinally together in what is called the expansion balance.

3. *Some facts relative to the late Mr. John Hunter's preparation for the Croonian lecture. By Everard Home, esq. F.R.S.*

The attention of the late Mr. John Hunter appears to have been directed to the muscular structure of the crystalline humour of the eye, in consequence of this discovery having been made and communicated to the royal society in a late volume of the Philosophical Transactions. Mr. Hunter at that time asserted a prior claim, and promised to give the ensuing Croonian lecture upon that subject. Unhappily for the progress of science this eminent anatomist and philosopher was prevented by death from accomplishing his intention. Mr. Home in the present communication states as much of the facts as had been imparted to him by the deceased, together with an unfinished letter from him to Sir Joseph Banks.

We have always considered the discovery of specific or individual facts, however great their importance may prove to society, as of no more importance to the discoverer than proofs of his habits of accurate observation and reasoning. In this simple point of view they may prove the useful means of giving a man that consequence among other men which may render his efforts more immediately successful; but the world is in general scarcely more interested in claims of this nature, than in any other piece of accidental good fortune which may befall an individual. We are therefore disposed to leave the well-earned reputation of the late Mr. John Hunter to the protection of the royal society in this particular instance, and shall only note the independent facts.

Mr. Hunter had indubitably a notion many years ago, that the structure of the crystalline was such as to adapt the eye to vision at different distances by its own internal actions. And this notion was confirmed by the dissection of the eye of the cuttle fish, the external part of the crystalline humour of which he found to be evidently fibrous. This is illustrated by an engraving annexed to the present paper. The experiments of Mr. Hunter on the crystalline of the ox appear by this loose narrative to have been of later date. We suppose them to have been preparations for the Croonian lecture. In his unfinished letter, after various judicious remarks tending to prove, that the adjustment of the eye cannot with propriety be attributed to an external alteration of figure, or to a change of position in its parts, he infers, that it must result from an alteration of figure in the crystalline; of which the structure, when coagulated, is as he takes notice evidently muscular. But as this might to others appear to be mere conjectural inference, Mr. H. proceeds towards a relation of certain experiments made with the crystalline humour of bullocks, removed from the sockets the instant the animal was knocked down. But the relation was never finished, and no ~~memoranda~~ were left on the subject. Mr. Home states the views and progress of the author in the following words.

P. 23. ' The crystalline humour taken from animals recently killed, must be considered as being still alive. Such humours were to be im-

mersed in water of different temperatures, and placed in such a manner as to form the image of a lucid well-defined object, by a proper apparatus for that purpose, so that any change of the place of that image from the stimulating effects of the warm water upon the humour would be readily ascertained. These were the experiments which Mr. Hunter had instituted and begun; but in which he had not made sufficient progress to enable him to draw any conclusions.'

4. *Observations on a quintuple belt on the planet Saturn.* By William Herschel, LL.D. F.R.S.

The belt here described, and beautifully delineated in an engraving, consists of three dark and two bright belts parallel to the ring. The doctor offers some considerations to show, that the oblate figure and the belts of Saturn appear to justify an inference, that like Jupiter, in which only the same phenomena are seen, it must have a quick rotation on its axis. We do not enter into these, because we shall speedily have occasion to relate other observations of the doctor, which ascertain this fact.

5. *Observations on the fundamental property of the lever; with a proof of the principle assumed by Archimedes in his demonstration.* By the rev. S. Vince, A.M. F.R.S.

After a brief statement of the demonstrations offered by Newton, Maclaurin, Hamilton, and others, with the objections to which they are liable in point of principle, this author proceeds to show, by a process of his own, that the principle assumed by Archimedes, viz. that two equal powers at the extremities, or their sum at the middle of a lever, will have equal effects to move it about any point, is true. His proof in effect is this. Draw an unlimited right line to represent the lever: mark thereon two points to represent two equal bodies, and a third to represent a fulcrum or centre of rotation. Bisect that portion of the lever which is comprehended between the weights; and from the middle point, thus found, set off a portion equal to the distance of the point of rotation, but in the opposite direction. At this last point conceive a prop to be placed, and the rotation will be prevented. It is inferred from the similarity of the situation of the respective equal weights with regard to the fulcrum and the prop, that the action sustained by each will be equal: and moreover that this action will be equal (for the same reason) to that of the sum of the weights placed at the middle point. Q. E. D.

To this Mr. Vince has annexed the demonstration of Archimedes by the cylinder.

6. *Account of some particulars observed during the late eclipse of the sun.* By William Herschel, LL.D. F.R.S.

This paper does not contain the common set of observations of time, quantity, &c. of the eclipse, which happened about sep. 5d. 8h. 35, in anno 1793, but exhibits such particulars as the great distinctness of his telescopes enabled the author to observe. The most remarkable appearances were produced by the lunar mountains, which were projected on the surface of the sun, so as to correspond with elevations of between one english mile and a half, and one and one-tenth. These may nevertheless be supposed to be less than the real heights, because some mountains probably stood behind others. No effects of a lunar atmosphere were observed; but the positions were not the most favourable to this inquiry.

7. The latitudes and longitudes of several places in Denmark; calculated from the trigonometrical observations. By Thomas Bugge, F. R. S. Regius professor of Astronomy at Copenhagen.

The professor gives a short account of the geographical survey of Denmark by triangles, which was begun in 1762. The instruments and methods were described by this author, in a treatise in the danish language, published at Copenhagen in 1779, and translated into german by major Aler at Dresden, 1787. The title of neither of these publications is given.

The present memoir also contains a new method of computing the longitudes and latitudes of places from surveys of this nature; of which we can say nothing for want of the engraving: and at the conclusion we find a table of latitudes and longitudes of thirty-five places in Denmark and it's vicinity.

8. On the rotation of Saturn upon its axis. By William Herschel, LL. D. F. R. S.

The quintuple belt, mentioned in the former paper, No. 4. of this volume, has certain variations with regard to the light and distinctness of the different parts of it's periphery, which the doctor has observed for a sufficient time to apply the hypotheses of a rotation. From the number and variety of the observations, the period of diurnal rotation is well ascertained at 10 h. 16 m. 0,4 sec. From this element a computed table is given of the motion of the equator of Saturn, in degrees, for days, hours, minutes, and seconds.

9. An account of a method of measuring the comparative intensities of the light emitted by luminous Bodies. By lieut. gen. sir Benj. Thompson, count of Rumford, F. R. S.

Whether this method, or little invention, as the author calls it, be of an older date than the year 1785, instead of 1792, which appears to be the time of the count's thought, we know not. It is probable, from the very obvious nature of the contrivance, that it may have been used long before; but we can affirm, that the method was published in detail in the London Magazine, about the middle of the year first mentioned, in a paper ascribed to Mr. Nicholson, wherein among other experiments on candles and lamps, the extreme transparency of flame is mentioned and compared with that of glass. We think also, that the most active of inventors, Robert Hooke, made some experiments of this nature about the beginning of the present century, or before. After this preface we shall only say, that we do not entertain the smallest doubt, that the invention is perfectly new to the count, whose integrity is far beyond suspicion of an opposite nature; and that the investigation in the present paper constitutes an honourable and useful addition to his fame as a philosopher.

The principle here explained and elucidated is founded on the consideration, that when two lights shine upon the same object so as to afford two shadows, the shadow produced by the interception of the stronger light will be blacker than the other. The reason of this is obvious; namely, that the weaker light cannot illuminate the surface of projection so eminently as the stronger does. If therefore two lights be so placed as that their light may fall with equal obliquities against a sheet of paper, the shadows may be rendered of the same intensity by removing the stronger light to a greater distance: and

when this is done the intensities will be as the squares of the distances.

Count Rumford, whose inquiries are conducted with scientific precision, has constructed an instrument which he calls a photometer. In this the paper plane is duly placed, and requisite arrangements are made, as well to project the most suitable shadows, as to vary the distances of the light, by a motion in the same direction, without the assistance of an observer. Though we highly approve of these dispositions and contrivances; yet we think it of advantage to remind the philosopher, whose powers as to room and expense may be more limited, that these experiments may with due caution be very accurately made with no other apparatus than the usual tables or other furniture of an apartment.

The results obtained by the count were as follows: 1. No deviation from perfect transparency was observed in the air by these experiments; the greatest interval being 100 inches. We may here remark, that, from the variation of results, the error of observation appears to amount to about one hundredth part of the whole quantity of the greater light; whence it follows, that the opacity of the air would be imperceptible in these trials, if less in effect than this error. 2. The loss of light by passing through glass was various, but appeared to be about 18 parts in 100. 3. The loss of light by reflection from an excellent glass mirror, at angles of incidence between 45° and 85° , was at a mean 0,3494, or rather more than one third part; but with a bad piece of looking glass it was near half. 3. Argand's lamp, compared with another which had a riband wick and gave half the light, was found by weight to have consumed about 15 per cent less of oil. We are apt to suspect, however, that the consumption of oil by lamps requires to be averaged for much longer times than the count made use of. It is certain, that very minute circumstances will greatly affect this consumption. 4. The light of a candle left without snuffing gradually diminishes, till it gives no more than one sixth part of the original quantity. 5. The consumption in weight of the following materials gave equal quantities of light; viz. wax candle well snuffed 100; tallow candle well snuffed 101; the same tallow candle burning dim for want of snuffing 229; olive oil burned in Argand's lamp 110; the same in a common lamp 129; rape oil in the same manner 125; linseed oil in the same manner 120. 6. The transparency of flame was so great, that the quantity of light it may intercept was not ascertained.

10. *An account of some experiments upon coloured shadows. By the same.*

The author, in pursuance of the experiments related in the foregoing paper, endeavoured to ascertain the proportional intensities of daylight and the light of a common candle. An appearance to him now presented itself, namely, the blue colour of the shadow from the candle when illuminated by the light of the day. We are a little surprized, that neither the count nor his philosophical friends should have been aware of the attention, which has been paid to this appearance by many other philosophers. We may just mention Buffon in the Acad. Par. for 1743; the abbé Mazeas in the Berlin Mem. for 1752; Melville in the Edinburgh Essays, Vol. 11; Bouger in his *Traité d'Optique*; Beguelin in the Berlin Mem. for 1767; and a numerous set of papers in

in the Journal de Physique, which we have not at hand to quote, but may be found by reference from the words *ombres bleues* in the general index. It would give us no small satisfaction, if these indications should be of service to the count, in a department of science he is so well qualified to extend and elucidate.

Notwithstanding the labours of the philosophers here mentioned, it is not in our recollection, that any of them have made the discoveries related in the present communication. The count has not only examined the facts relating to the colours exhibited by the contact of candle-light and day-light, but also of different coloured light obtained by transmitting the rays through stained glass. And by viewing the shadows respectively through a tube he has clearly shewn, that a very great part of the effect depends on contrast; so that the colour of a surface, though really unaltered, shall appear to undergo very remarkable changes, by mere alteration of the contiguous ground. This interesting and important fact has not, we think, been noticed before by any philosopher, except Monge in one of the Annales de Chimie.

11. *Investigations, founded on the theory of motion, for determining the times of vibration of watch balances.* By George Atwood, Esq. F. R. S.

It is well known to such as are acquainted with the construction of time-pieces, that the stationary clock, regulated by a pendulum, owes its superior regularity in a great measure to the ratio of the moving power to the maintaining force being very great; and that in pocket or portable time pieces, of which the measuring part is impelled by a spring, the chief irregularities arise from the vibratory motion being much more under the influence of a strong maintaining power from the wheels. Accordingly in the modern improvements of these instruments, artists have endeavoured to introduce heavier balances, stronger balance-springs, larger arcs of vibration, and a maintaining power applied by the escapements in as short a time as possible. The compensations for change of temperature likewise constitute an essential part of the improvements: but as these consist simply in contrivances to preserve the figures or faces of the parts of the machine uniform, they are less objects of theoretical consideration than the former particulars. Of oscillatory motions by gravity we have long possessed many ample theories: in the present treatise Mr. Atwood has undertaken to investigate the theory of the vibrations of balances impelled by the reciprocating action of springs.

The determination of the time in which a balance vibrates requires a previous knowledge of the elastic force of the spring, at a given distance from the point of quiescence; the law of the variation of this force as the angular distance varies; the weight of the balance, the radius of the balance, and distance of its centre of gravitation from the axis; and the length of the semi-arc of vibration. These being noted and assumed from experiment, our author proceeds to apply the theory of motion to investigate the time. Where the balance is a cylindrical plate, which is in effect the usual figure, he finds the time of a semi-vibration in seconds to be

$$\frac{\text{weight of balance (grains)} \times 3.14159^3 \times \text{radius of bal. (inches)}}{\sqrt{32} \times \text{force of spring (in grains) at periphery of bal. wound to } 90^\circ \times 193}$$

* The number of inches described by a falling body in one second of time.

As it is found by experiment, that the times of the longer and shorter vibrations with well-made springs and detached escapements are equal, this formula is applicable indifferently to all arcs of vibration. The author nevertheless investigates the consequences of a different law of elasticity in the spring. It is likewise practicable to apply more than one spring to a balance; in which case, if the points of quiescence or inaction in all the springs coincide, they may be considered as one; but if they do not, the time of a semi-vibration must be obtained by a separate process. It is not practicable within our limits to give any satisfactory abstract of these processes, for which the mathematical reader must of necessity recur to the treatise itself. We shall therefore conclude our account by describing the celebrated detached escapement of Mudge, of which we have here a very good engraving.

The balance is of the common form, with a compensation for temperature applied to the spring. The greater part of the verge is bent into the form of a crank. The crown-wheel is of the usual form and position. This acts upon leaf pallets, which are not affixed to the verge of the balance, but to two separate and distinct verges, concentric with the balance, and within the opening of the crank of the verge. Each of these verges has its own spiral spring of about one twentieth of the force of the spiral spring of the balance; and from each of these verges proceeds, at right angles, a pin of sufficient length to meet the longitudinal part of the crank. This is the only communication between the balance and the short verges; and the pins and springs are so adjusted, that, when all the springs are at their points of quiescence, one of the pins just touches one side of the crank *, and the other pin the opposite side. Lastly, it is to be observed, that the outer edge of each leaf or pallet has a rim or border rising above its face, against which the tooth of the crown wheel rests, instead of slipping off at the end of its action, as in the common escapement.

The action of this escapement is as follows. When the time-keeper is wound up, the train of wheels become disposed to run down, and consequently one of the teeth of the crown wheel acts upon the nearest pallet. By its slipping along the face of this pallet, the small spring is wound up through an angle of about 27° , and the pin of the verge is removed from the crank, with which it was before in contact. In this situation, the point of the tooth resting against the border or rim of the pallet, the apparatus would remain at rest if external motion were not applied to begin the vibrations of the balance. Suppose this to be done to a sufficient extent, the crank of the balance will strike the pin last mentioned, and of course remove the correspondent pallet from the tooth of the crown wheel; which being thus disengaged will escape, and the opposite pallet will in like manner be wound up through 27° . The return of the balance will also disengage this pallet, and enable the crown wheel again to wind up the other spring; and thus the alternation will continue as long as the maintaining power keeps the wheels going.

* For the sake of adjustment, we suppose, it touches a pin in the crank, and not the crank itself.

In this curious escapement, it is observable, that 1. If the train were removed, and the balance set to vibrate, each semi-vibration would be governed by the action and reaction of the balance spring and one of the small springs. 2. The addition of the train winds up the small spring through 27° , and thereby causes the resistance to the motion from the point of quiescence to be less than the acceleration in the return. 3. The maintaining power in each semi-vibration consists in the action of the small spring through 27° , which is either permanent, or else corrected by the general compensation for temperature. 4. If the power acting through the train of wheels were to be varied to any practicable limit beyond that of doing its office, it would not affect the maintaining power, because the winding up of the small spring is performed during the absence of the crank in the opposite semi-vibration. 5. The motion of the balance is resisted by the motion of the rim of the pallet against the tooth of the crown wheel during the escapement; and as this friction must vary with the force which drives the train, the balance is in fact connected with the train for this minute period. It is about 7° , and the semi-vibration is 135° . The variation of this resistance, in a well finished machine, which acts during so small a part of the motion of the balance, is probably a much less cause of irregularity than the state of the oil at the balance pivots, and other perhaps unavoidable imperfections in the best materials and workmanship.

This part of the transactions concludes with the Meteorological Journal, kept at the apartments of the Royal Society during the year 1793.

MECHANICS.

ART. II. *Description of an improved Air Pump, and an Account of some Experiments made with it, by which its Superiority above all other Air Pumps is demonstrated.* By John Cuthbertson, Mathematical Instrument Maker. 8vo. 44 pages. 2 plates. Price 1s. 6d. Johnson. no date.

THE general outline of the history of the air pump, as well as its eminent utility, are well known to philosophers. Many attempts have been made to improve its construction. Every modern air pump is composed of a barrel, in which a piston works like that of the common pump, above a fixed valve; and in some constructions the pressure of the atmosphere is taken off the piston in its return, by a valve at the upper end of the barrel. In the common air pumps made in England the valves are formed by covering one or more holes with bladder or oiled silk, which is lifted up during the stroke by the elastic force of the air during its escape from the receiver or the barrel. In these, therefore, the extraction ceases, as soon as the elasticity is diminished so far as not to overcome the adhesion of the bladder or silk. Mr. Smeaton, in his air pump, has diminished this adhesion, and increased the action of the air by an ingenious enlargement of the holes beneath; though the advantages of his construction have nevertheless been called in question. The dutch, and others,

have used stop-cocks instead of valves; but these have not been found to be durable. The rev. Mr. John Prince, in the Transactions of the American Academy for 1783, has contrived an air pump, which we think simpler, more effectual, and cheaper, than any other, not excepting that described in the present work*. Mr. C., who does not appear to know any thing of Mr. Prince's contrivance, has presented us with a pump undoubtedly superior in accuracy and durability to every other pump but that; and as we are confident, that a much better instrument than either may be made by uniting the advantageous properties of both, we recommend it to his attentive consideration.

In Mr. C.'s pump we every where perceive the hand of a skilful workman and mechanic, but for want of the plates we must necessarily avoid giving more than a general description of it's distinguishing characters.

The piston rod passes through a collar of leathers, above which is a reservoir for oil. The piston itself consists of a central piece, which is the frustum of a very acute cone, with it's larger end downwards. Round this conical part is fitted a metallic ring or perforated piece, armed on the outside with leathers to fit the barrel. Between these two parts of the piston, a small quantity of vertical shake is allowed; so that the conical surfaces touch during the rise of the piston, and no air can pass; but while the piston descends the friction at the surface of the barrel keeps the ring part a little behind, and leaves a space between the conical surfaces for the air to pass. We see, therefore, that the piston has a metallic valve, which duly opens and shuts without the assistance of the air. The lower valve is also metallic. It consists of a wire, the extremity of which drops into a hole at the closure of the bottom of the barrel. The wire itself passes upwards, through a collar of leathers, into the piston rod, which is made hollow to receive it. By this contrivance the lower valve is opened by the rising of the piston. The air is protruded from the barrel through a small opening into a metallic tube or oil vessel, containing a wire-valve opening upwards. This last valve rises by the action of the air itself. By a well contrived arrangement, the oil which passes into the barrel by the action of the piston rod is worked into this oil vessel, and again transmitted to the general reservoir; so that the pump itself is constantly supplied with the requisite quantity, and no more.

This pump may be used for condensation as readily and effectually as for exhaustion. From Mr. C.'s experiments it appears to possess great powers, and must prove a valuable acquisition to the apparatus of philosophers. The prices are given in florins at the end of the pamphlet, and are, best double barrelled pumps 330 f. or 30l. sterl. —Second sort, of cheaper materials and workmanship, 230 f. or 20l. 18s. 2d.—Best single barrelled 180 f. or 16l. 7s. 3d.—Second sort ditto, 140 f. or 12l. 14s. 6d. Complete additional apparatus 100 f. or 9l. 1s. 10d.

v.

* For a description, see Analyt. Rev. Vol. iv, p. 321.

HISTORY.

ART. III. *The History of the Origin, Progress, and Termination of the American War.* By C. Stedman, who served under Sir W. Howe, Sir H. Clinton, and the Marquis Cornwallis. 2 vols. 410. about 400 pages each. Price 21. 2s. in boards. Murray. 1794.

Of all the events, that occurred during the interval between the memorable periods of the reformation and the french revolution, the american contest is by far the most interesting. While the philosophical politician traces up the virtuous and gallant struggle on the western continent to the success of Luther, Calvin, &c. in Germany, so he will naturally consider the overthrow of despotism in France, as being eminently connected with the ascertainment of independence in America.

To succeed in an effort like the present, a certain degree of congeniality must exist between the author and the subject on which he means to treat. The infant efforts, the more mature struggles, and the ultimate victories of a race of freemen, can perhaps only be depicted in appropriate language, by that man whose bosom glows with a portion of kindred spirit. To one whose mind is fettered by prejudice, misled by interest, or warped by personal, or even national considerations, this indeed must be a cheerless task: for however he may attempt to disguise, palliate, or conceal the intervening occurrences, he must finally record the dying pangs of unsuccessful oppression, and the exulting triumph of victorious liberty.

An introduction of 110 pages contains a brief history of the united states, and of the circumstances that led to the revolution.

'So natural,' says our author, 'is the love of liberty, and such the aversion of mankind to every restraint, that it seems to be in the very nature of colonies, and all subordinate governments, to seize every favourable opportunity of asserting their independence; and the external aspect of nature, variegated and broken by mountains, savannahs, rivers, lakes, and seas, conspires with that noble passion, to check the progress of empire, and to maintain an interesting diversity among tribes and nations.'

But when the british colonies, now the thirteen United States of North America, took up arms, and declared themselves free and independent, they were not encouraged by any conjuncture that could justify that measure in point of policy, or by any circumstance that could yield any reasonable hope of success in the arduous struggle that was to ensue. On the contrary, if we take a view of the strength and resources of Great Britain at the commencement of hostilities, and contrast these with the weakness, and almost total inability of the revolting colonies, we shall have reason to conclude that the termination of the war in favour of the latter, with their final separation from the british empire, was one of those extraordinary and unexpected events, which in the course of human affairs rarely occur, and which bid defiance to all human foresight and calculation. A people not exceeding two millions of souls, widely scattered over half the western hemi-

hemisphere, in the peaceable occupations of fishing, agriculture, and commerce; divided into many distinct governments; differing from each other in manners, religion, and interests, not entirely united in political sentiments; this people, with very little money, proverbially called the sinews of war, was yet enabled to effect a final separation from Great Britain, proud from successful and glorious war, flourishing in arts and arms beyond the example of any former period; capable of raising an annual revenue of sixteen millions of pounds, and, on the whole, the most formidable nation in the world: and all this, though the continent of North America, deeply indented and penetrated by navigable rivers and lakes, presented a fit theatre for the display of naval power, in which chiefly the strength of Great Britain consisted. It is the object of the present work to describe with fidelity the war that involved this great event—a wonder to the present, and an example to all future ages.

Vol. I contains twenty chapters, and includes the period between the commencement of the insurrection, and the resignation and return of sir W. Howe. The ministry of Great Britain, aided by an obsequious and compliant parliament, having first determined to tax, and afterwards to subjugate *unrepresented America*, preparations were accordingly made for that purpose. On the other hand, the americans were not idle; they provided themselves with arms, and ammunition, took possession of the public magazines, seized on the cannon, and made preparations for holding a general congress. A detachment of british troops having been sent to destroy military stores at Concord, it was driven back through Lexington. Boston itself was soon after invested by an american army, but a reinforcement having arrived soon after from Great Britain, the english troops adopted offensive measures, and the engagement commonly called the *battle of Bunker's hill* ensued. As it is our intention to notice the more important events, we shall here transcribe Mr. S.'s account of this celebrated attack.

Chap. I, p. 125.—⁴ Adjacent to the peninsula of Boston, on the north, is another of similar form, called the peninsula of Charlestown. They are separated from one another by Charles river, which is navigable, and nearly the breadth of the Thames at London bridge: and on the northern bank of this river, over-against Boston, lies Charlestown, a spacious well built town, which gives name to the peninsula. The peninsula of Charlestown, being bounded on the north by the river Medford or Mystic, and on the east by Boston harbour, is intirely surrounded by navigable water, except where it is joined to the main land by an isthmus, somewhat wider, and more accessible than Boston neck. In the centre of the peninsula rises an eminence, called Bunker's hill, with an easy ascent from the isthmus, but steep on every other side, and at the bottom of this hill towards Boston stands Charlestown. Bunker's hill was sufficiently high to overlook any part of Boston, and near enough to be within cannon shot. Why a situation from which the town of Boston was so liable to be annoyed, was so long neglected, it is not

easy to assign a reason *. But, about this time, the provincials receiving information that general Gage had come at last to a determination to fortify it, were resolved to defeat his intention, if possible, by being the first to occupy it; and their resolution was executed without delay. About nine in the evening of the sixteenth of june, a strong detachment of provincials moved from Cambridge, and passing silently over Charlestown neck, reached the top of Bunker's hill unobserved. Having previously provided themselves with intrenching tools they immediately set to work, and threw up an intrenchment, reaching from the river Mystic on the left, to a redoubt on their right, both of which they had nearly completed by the morning; their works being in many places cannon proof. Although the peninsula was almost surrounded by ships of war and transports, the provincials worked so silently that they were not discovered till the morning; when at break of day the alarm was given at Boston, by a cannonade begun upon the provincial works from the Lively ship of war. A battery of six guns was soon after opened upon them from Cop's hill, in Boston; and, about noon, a detachment from the army was landed upon the peninsula of Charlestown, under the command of major general Howe, and brigadier general Pigot, with orders to drive the provincials from their works. The troops were formed without opposition as soon as they landed; but the generals perceiving that the provincials were strongly posted on the heights, that they were already in great force, and that large columns were every minute coming in to their assistance, thought it necessary to apply for a reinforcement. When the reinforcement arrived, the whole detachment consisting now of more than two thousand men, formed in two lines, moved on towards the enemy, with the light infantry on the right wing, commanded by general Howe, and the grenadiers on the left by brigadier general Pigot; the former to attack the provincial lines, and the latter the redoubt. The attack was begun by a sharp cannonade from some field pieces and howitzers, the troops advancing slowly, and halting at intervals to give time for the artillery to produce some effect. The left wing in advancing, had to contend with a body of provincials, posted in the houses of Charlestown, and in this conflict the town was set on fire and burnt to the ground. The provincials upon the hill secure behind their intrenchments, reserved their fire for the near approach of the british troops, when a close and unremitting discharge of musketry took place, the provincials in the works as soon as they discharged their pieces, being furnished with others ready loaded. So incessant and so destructive was this continual blaze of musketry, that the british line recoiled and gave way in several parts. General Howe, it is said, was for a few seconds left nearly alone; most of the officers who were about him being either killed or wounded: and it required the utmost exertion in all the officers, from the generals down to the subalterns, to re-

* It is said that General Gage was repeatedly advised to occupy and fortify this commanding post.

pair the disorder which this hot and unexpected fire had produced. At this juncture, general Clinton, who had arrived from Boston during the engagement, was most eminently serviceable in rallying the troops; and by a happy manœuvre almost instantaneously brought them back to the charge. The british soldiers, stung with the reflection of having given way before an enemy whom they despised, now returned with irresistible impetuosity, forced the intrenchments with fixed bayonets, and drove the provincials from their works. The latter thus driven, fled with precipitation; but as no pursuit was ordered, they were suffered to retire unmolested, except in passing Charlestown neck, which was enfiladed by the guns of the Glasgow sloop of war, and some floating batteries, and here the provincials sustained their greatest loss. This destructive, although successful attack, cost the british in killed and wounded, nearly one half of the whole detachment. The total loss amounted to one thousand and fifty four, of which two hundred and twenty six were killed, and eight hundred and twenty eight wounded, nineteen commissioned officers being amongst the former, and seventy amongst the latter. The loss on the side of the provincials, as estimated by themselves, was four hundred and forty nine; of these one hundred and forty five being killed or missing, and three hundred and four wounded.¹ The author here exults in the bravery of the british soldiers, but he censures the plan of the attack, for he suggests, that the enemy's left flank might have been annoyed by vessels towed up Mystic channel, and even asserts that the troops might have been landed in their rear, and the whole american army taken prisoners. The assailants, we are told, were incumbered with three days provision, and ascended a steep hill, each man carrying one hundred and twenty five pounds weight; the artillery was early in the day rendered useless, as the balls sent from Boston were larger than the calibre of the cannon they were meant to fit.

While the americans were making a successful irruption into Canada, lord Dunmore offered to emancipate all the slaves, who should take up arms in support of what is termed the british cause; the *policy* of this measure is here questioned, but nothing is said of it's *injustice*.

At length, notwithstanding the english army is represented as being almost uniformly victorious in all quarters, Boston was actually evacuated, and the siege of Charlestown, the capital of South Carolina, was soon after raised. On the other hand, the americans were forced to retreat from Canada.

On the 4th of july, 1776, the inhabitants of the united colonies were declared by congress to be absolved from all allegiance to the king of Great Britain. The delegates of Maryland and Pennsylvania seceded from this assembly; but they were forced by their constituents to return, and the 'unanimity' of the people, on this occasion, is said to have been produced by the numerous publications that appeared about this period, and particularly by 'a work entitled *Common Sense*, the author Mr. Thomas Paine, who

who has since rendered his name so famous on the theatre of Europe and of the world.'

After describing the battle of Long Island, the commissary once more seizes the general's truncheon, and, while he lavishes his praises on the troops, censures the conduct of their commander, for permitting the enemy to escape. 'The circumstances of this retreat,' says he, 'were particularly glorious to the Americans. They had been driven to the corner of an island, where they were hemmed in within the narrow space of two square miles. In their front was an encampment of near twenty thousand men; in their rear an arm of the sea, a mile wide, which they could not cross but in several embarkations. Notwithstanding these difficulties they secured their retreat without the loss of a man. The pickets of the English army arrived only in time to fire upon their rear guard, already too far removed from the shore to receive any damage. Sir William Howe had early intelligence sent him of the retreat of the Americans; but a considerable time had elapsed before a pursuit was ordered. Sir William Howe at length, however, desired Lord Percy to order a pursuit; but it was too late. The enemy had effected their retreat, which was rendered less hazardous from the want of frigates in the East river between Long Island and New York. Had any armed ships been stationed there, it would have been impossible for them to have made their escape.'

The English army having taken possession of New York, the Americans are represented as having been at this period greatly disheartened; but notwithstanding this, although Mr. S. terms a large portion of their troops 'a loose militia,' yet the action at White Plains, which followed soon after, had all the appearance of a *brutal battle*. The commander in chief is here once more blamed, for not having made an assault 'on the centre of the enemy's works,' and a portion of chap. viii is occupied in detailing his 'blunders.'

The surprise of the Hessians at Trenton, by General Washington, was one of the boldest and most successful enterprizes achieved during the whole course of the war.

On the opening of the next campaign, Lord Cornwallis, who had distinguished himself by some predatory excursions into the Jerseys, and other parts, took possession of Philadelphia; and here much just blame is attributed to those, who debauched the troops quartered in that city, by the encouragement of gaming and dissipation.

The capture of General Burgoyne and his whole army, at Saratoga, counterbalanced the losses experienced by the Americans in other parts of the continent: and the conduct of General Gates, his conqueror is represented as 'peculiarly generous and humane,' for 'it is said, that when the British troops piled their arms, he would not suffer his own men to be witness to the sad spectacle.' Burgoyne is blamed for having taken such an immense train of artillery with him, and also for having crossed the Hudson, after the defeat at Bennington. The want of a system of co-operation between him and General Carleton, now Lord Dorchester, and the 'neglect of Sir William Howe to take any step to facilitate

the operations of the northern army, are also represented as concurring causes, that led to his fatal catastrophe.

It is impossible to read the account of the 'mischianza,' or festival, in honour of sir William Howe, previous to his departure, without a smile of indignation. The citizen soldiers under Washington must have heard of 'the fourteen damsels dressed in the turkish fashion,' the 'seven silken knights of the blended rose,' and 'seven more of the burning mountain,' with a portion of pity and contempt. Such however were the marks of attachment displayed by an army of english and foreign mercenaries to a chief, whose victories were equivocal, and whose services it will perhaps puzzle posterity to discover.

Vol. II commences with an account of the bills brought into parliament for effecting a reconciliation with the americans, and concludes with the war.

The american army now began to obtain experience, and to acquire discipline. On the other hand, that of the english was enervated by luxury, debauched by gaming, and corrupted by the pleasures and gaiety of a capital. The latter was accordingly destined to evacuate Philadelphia, and to retreat before an enemy, whom it affected to despise. The indecisive action at Freehold Court-house in the county of Monmouth, in which the americans claimed the victory, proves, that they were capable at this period of contending with veteran troops. The british forces having taken shelter in New York, during the month of july, 1778, the commander in chief, sir H. Clinton, seems to have employed his time, inconcerting desultory attacks upon such of the states, as were most inimical to his views; these were not only inpolitic in their nature, as tending to exasperate the inhabitants, but favoured of revenge, rather than justice. One of these excursions, which an honest indignation is tempted to term *piratical*, was undertaken by general (now sir Charles) Grey; in the course of which, he appears to have plundered and burnt part of Bedford, Fairhaven, and Martha's vineyard, and here, as in many other instances, the inhabitants were obliged by *requisition*, to furnish provision, &c.

The british commissioners having been obliged to return after an unsuccessful mission; occasioned partly by the procrastination of conciliatory measures, and partly by an attempt on the part of one of them to seduce some of the most distinguished of the american leaders, by the offer of honours and rewards; the english nation was amused with an expedition against Georgia; the capital of which, Savannah, fell into the hands of the british troops, and afterwards made a gallant and successful resistance against the combined armies of France and America. Sir Henry Clinton proving successful in an attack upon Charlestown, the province of South Carolina was also added for a time to the english acquisitions. Earl (now marquis) Cornwallis, soon after defeated general Gates near Camden, and the american force under colonel Sumpter was surprized and routed by colonel (now general) Tarleton. This gleam of success was equally short and delusive; for Tarleton was defeated by general Morgan, in the action at

the Cowpens, and general Greene obliged lord Cornwallis to fall back from Hillsborough and assume 'a new position.' After the battle of Guilford on the 15th of march 1781, lord Cornwallis again found it necessary to retreat, and lord Rawdon (now earl Moira) was obliged to follow his example, by evacuating Camden. The surrender of lord Cornwallis, and his army, at Yorktown, was the signal for the overthrow of the ministry, and would have been the prelude of their punishment, had their opponents possessed but sufficient virtue. Sir Guy Carleton (now lord Dorchester) was appointed commander in chief, and a cessation of hostilities, and afterward a general peace took place: on which event Great Britain relinquished every thing for which she had contended; and America ascertained her independency, and acquired all for which she had fought and bled. We shall here transcribe the author's concluding reflections: 'The american revolution is the grandest effect of combination that has yet been exhibited to the world: a combination formed by popular representation, and the art of printing. So vast a force as was exerted by Great Britain had never been sent to so great a distance, nor resisted by any power apparently so unequal to the contest. The military genius of Britain was unimpaired; she rose with elastic force under every blow; and seemed capable, by the immensity of her revenues, of wearing out, by perseverance, the adversity of fortune: but wisdom, vigour, and unanimity were wanting in her public councils. The eloquence of some legislators in opposition to government; the narrow views of ministers at home; and the misconduct of certain commanders abroad, through a series of pusillanimity, procrastination, discord, and folly, brought this country, in spite of the gallant efforts of the british officers and soldiers by land and sea, the justice of their cause, the firmness of their sovereign, and the general vows of the people, to a crisis which has not indeed been followed (so limited were our prospects into futurity) by all that calamity which was generally apprehended, but which, nevertheless, although the national character for spirit and enterprize was abundantly sustained by individuals, cannot be regarded otherwise than a disgrace to the british: since it exhibited, in our public conduct, the triumph of party over genuine patriotism, and a spirit of peculation and pleasure prevailing in too many instances over military discipline, and a sense of military honour. The british minister did not possess that towering genius which is alone fitted, in difficult and turbulent times, to overcome the seditious, and rouse the remiss to their duty. Though a man of fine talents, as well as an amiable disposition, he was constitutionally indolent; and besides this, there was not that degree of cordiality and perfect unanimity, that the minister was led to suppose amongst the friends of his majesty's government in America. It is perhaps a matter of doubt, whether the loyalists were not, on the whole, too sanguine in their expectations. But it is the nature of men to cherish the hope of relief with an ardour proportioned to the greatness of their misfortunes.'

‘ On the whole, the british government did not proceed on any grand system that might controul particular circumstances and events; but studied to prolong their own authority by temporary expedients. They court their adversaries at home, by a share of power and profit; and the public enemies of the state by partial concessions. But these availed much more to the establishment of new claims, than all the declaration of parliamentary rights and royal prerogatives with which they were accompanied, did to maintain the rights of established government; for facts quickly pass into precedents; while manifesto is opposed to manifesto, and argument to argument. Had the measures adopted by Britain been adopted in time, perhaps they would not have been adopted in vain. Their concessions as well as their armaments, were always too late. Earlier concession, or an earlier application of that mighty force which was at the disposal of the commanders in chief in 1777, might perhaps have prevented or quashed the revolution.

‘ While the natural strength and spirit of Great Britain were embarrassed and encumbered with the disadvantages and errors now enumerated, the Americans, in spite of a thousand difficulties and wants, by the energy of liberty, the contrivance of necessity, and the great advantages arising from the possession of the country, ultimately attained their object. The Americans indeed were not fired with that enthusiastic ardour, which nations of a warmer temperament, in all ages, have been wont to display in the cause of freedom. But they were guided by wise counsels; they were steady and persevering; and on all great occasions, not a little animated by the courage of General Washington, who has been proverbially called a Fabius, but in whose character, courage, in fact, was a feature still more predominant than prudence. The American generals having the bulk of the people on their side, were made acquainted with every movement of the British army, and enabled for the most part, to penetrate their designs: to obtain intelligence, on which so much depends, was to the British commanders a matter of proportionable difficulty. The Americans had neither money nor credit: but they learned to stand in need only of a few things; to be contented with the small allowance that nature requires; to suffer as well as to act. Their councils animated by liberty, under the most distressing circumstances, took a grand and high spirited course, and they were finally triumphant. The revolution of America, though predicted by philosophy, was generally considered as a remote contingency, if not a thing wholly ideal and visionary. It came as a surprise upon the world: and men were obliged to conclude, either that the force of Great Britain was ill directed, or that no invading army, in the present enlightened period, can be successful, in a country where the people are tolerably united.’

Having thus given an outline of the present history, we shall now mention a few observations, which occurred to us while perusing it. To begin with the dedication: the nobleman, under whose auspices the work appears, possesses the reputation of great private virtues; but as in his conduct during the American war there is much

much reason for elucidation, if not for apology, he ought not to have been selected on this occasion. The preface is voluminous; but it is neither sufficiently explicit as to the chartered rights, on which the Americans first rested the merits of their cause, nor is any attention paid in it to the great question of the original and imprescriptible claims of mankind. A great fault seems to have been committed in the description of the battle of 'Bunker's-Hill'; as it appears by Gordon, that it was 'Breed's-Hill,' which was fortified by the Americans, and on which the engagement took place. [See our Review, Vol. v, p. 404.] The author upon the whole appears rather partial to the English; of course he is sometimes induced to be unjust to the Americans. General Sir William Howe, and Sir Henry Clinton, are uniformly censured; and on the other hand the Marquis Cornwallis, and Lord Rawdon, are uniformly praised. In respect to one of these, (the Marquis Cornwallis) his 'victory,' at Guilford and Court-house, if it were really one, is considered as among the greatest achievements performed in modern times; and the battles of Crecy, Poitiers, and Agincourt, are injudiciously recalled to our remembrance by way of comparison. Such hyperbolical and misplaced compliments put modesty to the blush, and naturally avert the eye of military criticism to the blockade and capture of the army at York Town. Since that period, favoured by a concatenation of lucky circumstances in Europe, and placed by good fortune at the head of a numerous army and powerful confederacy in Asia, he has undoubtedly been enabled to check the power, and diminish the resources of an Indian despot, but he has nothing to boast, while contending with free-born men, in another hemisphere.

General Tarleton is loudly censured for his conduct at Pacolet River; but neither he, nor any one of the commanders, is accused of robbery, cruelty, and spoliation, of all of which they have been repeatedly impeached by the Americans.

Under the head of omissions may be placed the following occurrences. The execution, if it deserve not a harsher name, of Colonel Haynes, by the orders of Earl Moira; the proclamation of that nobleman, 'offering ten guineas for the head of any deserter, and only five for bringing him in alive,' (See our Rev. Vol. v, p. 519); the highly honourable refusal on the part of the Earl of Effingham, to fight in a cause which his conscience disapproved; the plunder of the shops in Boston, previously to its evacuation by the British troops; the robberies committed by the foreign mercenaries on the Americans who resisted, and those who submitted; the noble instance of patriotism displayed by the ladies of Philadelphia, in collecting and presenting a sum of money to Congress for carrying on the war; and the execution of Joshua Huddy, by the sole authority of the Board of American Loyalists.

It must be allowed, that the general principles laid down by the author are often just, although particular facts are sometimes questionable. This work is to be considered, on the whole, as a mere military detail; for the battles and skirmishes are far more particularly stated, than those occurrences which appertain to the

civil history: the maps are valuable in this point of view, but if a great american authority, already quoted, be correct, the first is materially deficient.

A gross mistake has been committed in respect to the american debt, which is stated to have amounted to no more than 9,450,084 pounds sterl^{ing} at the conclusion of hostilities. The interest, the whole of which is computed at 6 per cent, is on the other hand considerably over rated.

o.

ART. IV. Moor's *Narrative of Captain Little's Detachment.*
[Continued from page 8.]

To examine the state of society at different periods, and to trace it's gradual rise to the highest point of improvement, and it's subsequent declension to decrepitude in a polished inert species of barbarism, is to investigate a principal cause of the rise and fall of empires, of the prosperity of countries, and of their decay. Perfection being denied in human affairs, even improvements are attended with defects, and as the former become more difficult and stagnate, the latter accumulate with increasing rapidity; at length, the advantages of refined civilization are confined to few, and balanced by the misery entailed on others. Symptoms of decay then appear in various shapes, and sooner or later the political ties, which supported the fabric, dissolve away, leaving only their wrecks behind. Such have been the stages by which mighty states have arisen to their highest degree of prosperity, and sunk, sometimes precipitately, to the lowest degradation. Reflections of this kind, at a period like the present, open a wide field of speculation to the contemplative mind: from past events, and their causes, we penetrate into futurity, and read, in the present state of society and the manners of the people, the prospects of posterity.

Of these melancholy transitions in human affairs, no part of the world affords more splendid examples than the east: once the seat of learning, the nurse of the muses, the inventress of the arts, and proverbial for wisdom; now a scene of uniform imbecility. Involved in gross superstition, and born down by enervating slavery, the energy of mind is lost. A sluggish atmosphere of ignorance pervades every class, and ages roll on in dreary succession, with scarcely a ray of genius to enliven the fatiguing view. The race who erected the splendid monuments of antiquity is extinct, and the mighty ruins now only remain a satire on the present degenerate inhabitants. Throughout those immense tracts of India, China, Persia, and Turkey, the same stagnation in art, science, and literature prevails; and the only excellence, if so it may be called, which the inhabitants possess, is a power of imitation. In India particularly, where generations are confined to the same profession, the son completes his work, exactly as his father did; and if commanded to copy an european piece of workmanship, he will imitate it with minute accuracy*; but

* In the account of sir Thomas Roe's embassy to the court of the mogul, about 1615, it is related, that he presented the mogul with

but this is the limit of his abilities ; of improvement he has not an idea. The same rude and simple machinery for weaving their cloth, for distilling their liquor, and manufacturing their sugar, &c., remains in use for ages with little variation. In architecture some magnificent works of no distant date still remain ; but these are few compared with the structures indicated by the immense ruins of ancient desolated cities, and mouldering pagodas. The gloomy excavations of hindoo superstition, and the ponderous sculptured objects of their primeval worship, so far exceed the efforts of the present inhabitants, that they ascribe the construction of them to giants, or to beings endowed with powers more than human.

But, as Mr. M. observes, 'although the mechanical powers are not now observed to be much in practice in this country, they must doubtless have been fully understood in the peninsula in former times. Many places of hindoo origin bespeak that people to have been adepts in all that relates to the mechanical parts of architecture ; the laborious and wonderful perseverance excites astonishment in several parts of the peninsula, where perhaps are the oldest monuments in existence of hindoo industry and ingenuity.'

Of the literary productions of India we have frequently had occasion to speak, in noticing the translations which the zeal of our countrymen has brought before us. The same want of energy, however, pervades their writings ; and although by indefatigable researches works of centuries old have been discovered, we have seen but few, that are worthy of any great degree of estimation, except as articles of curiosity, or as affording to fill up a chasm in history. Their style of composition, being adapted to the wildness and extravagance of their ideas, baffles the efforts of European energy to give it force, and the translator labours in vain to make any impression on his reader. Much of this is undoubtedly to be ascribed to the difference between Asiatic and European manners ; but more to the debilitated state of human nature in those countries. It may, indeed, be observed, that it is but lately any considerable exertions have been made to bring us acquainted with the literature of India, and that probably works of much superior energy may soon be discovered and appear in an European dress. The members of the Asiatic Society have done much towards exploring the ancient literary

with a neat small oval picture done to the life in England : the mogul was much pleased with it, but offered to wager him a lack of rupees (10,000l.), that in a few days he would have two copies made so like the one presented, that the ambassador should not know his own. Which was the case : the copies being so exquisitely done, that Sir Thomas took one of them instead of the original. On this his chaplain observes, 'the truth is, that the natives of that monarchy are the best apes for imitation in the world ; so full of ingenuity, that they will make any new thing by pattern, how hard soever it seems to be done.'

productions of that country ; but their efforts, we fear, will be greatly paralyzed in the severe loss they have sustained, in the death of the founder and president, the learned and indefatigable sir W. Jones, whose works in oriental literature, knowledge displayed in various ancient and modern languages, great acquirements in science, and refined taste, will convey his name to posterity among the highest ornaments of the present age*. To his labours we are indebted for a very considerable portion of the transactions of this society, known by the title of Asiatic Researches : of which three volumes only have yet been published. Many articles in these volumes contain much valuable information, and others will be referred to as matters of curiosity : but the translations from the hindu or mohammedan writers do not compel our assent to the encomiums we have seen bestowed on oriental literature. The difficulty of translating is undoubtedly great ; and, probably, the researches of europeans have not yet been carried far enough. Time may unfold some precious remains of literary exertion when the country was in its rising state, before society had been polished by effeminacy, and empty forms substituted for genuine sentiments. For works of this kind, however, the repositories of the most ancient records must be explored : for in that country literature and science have long been pressed down. A gross superstition has fettered the mind, and a despotic government has annihilated both mental and corporeal energy. Alarmed by the denunciations of his priests, and jealously watched by the ruling power, the individual fears every path, but that which he knows has been pursued with safety. Custom and tradition only are venerable there, and it is heresy to be wiser than their forefathers †. This stagnated, or to a certain degree retrograde state of society was first established, and is still continued among the natives, by the division of the people into distinct orders, or castes, between which insuperable barriers are fixed ; and not only is a person of a

* This eminent lawyer and profound scholar died in Bengal, after a few days illness, the 27th of April, 1794, aged 48 years ; about eleven years after his appointment to the office of a judge of the supreme court, years, during which period he formed the design of making a copious digest of the hindu and mohammedan law from shanscrit and arabic originals. For this purpose he selected proper persons from the most learned hindus and mohammedans to make the compilation. The pandits had brought their labours to a satisfactory conclusion ; and the moluvees had nearly finished the mohammedan part : but the translation and meditated preliminary dissertation have unhappily been frustrated. Sir W. Jones's last works, of which we have seen any account, appear to have belonged to this collection, being a translation of the *Institutes of Menu*, the son or grandson of Brama, or first of created beings, believed by the hindus to be the oldest and holiest of legislators ; and an english version of the arabic text of *Sirajiyah* or mohammedan law of inheritance, with a commentary.

† Fryer's Travels.

lower class precluded from rising higher, but the members of each must invariably follow the profession of their forefathers. These barriers, which it would be impious to pass, circumscribe the operations of the human mind, check every generous symptom of genius, and effectually repress the spirit of invention. The brahmin enjoys in indolence the privileges of his cast, and feels no stimulus to increase the knowledge or improve the situation of his fellow creatures; the fooder, by far the most numerous class, if he presume to read a portion of the sacred books of theology or science, is severely punished; if he get it by heart, he is to be put to death*.

Ordinances of this kind, promulgated as the precepts dictated by the Deity, and forming the basis of their civil law, were calculated most effectually to prevent any changes in the manners, customs, and institutions of the people: and hence a learned professor concluded, that, in this respect, 'what now is in India, always was there, and is likely still to continue †.' An observation that, with some allowances, certainly applies to the earliest and latest accounts, we have seen, of this singular people. In every thing, therefore, relative to the institutions, peculiar customs, and social manners of the hindus, a traveller of the present century must go over the same ground as travellers of former centuries. He may, undoubtedly, notice many particulars, which his predecessors have omitted, and place others in a different point of view. Besides, it is only to the manners, customs, and religious ceremonies of the aboriginal natives, that an idea of permanence can be attached: in other respects, few parts of the globe have suffered greater convulsions, or more important changes. To describe these, however, is the business of the historian, and would certainly be going beyond the limits of our province. The author now before us, from whom we have wandered far in these remarks, has in some instances digressed from what he himself observed to the relations of preceding writers, and in those particulars we feel most inclined to censure his performance. Quotations from authors, who wrote only from the relations of others, is making quotation upon quotation: and although we may admire the modesty of a young author in taking another's description in preference to giving what he himself, perhaps, could have written, yet it appears to us to detract from the value of the work. If Mr. M.'s account had been inferior to that of the abbe Raynal, or worse than what Mr. Maurice has compiled, it would have been more satisfactory than any quotations from these writers; because writing from his own observations would have given it an additional appearance of authenticity, and of novelty, as some particulars not before noticed would probably have been mentioned.

The districts, of which Mr. M. has given an account in this narrative, were most of them in a state of warfare, when he passed through them; he could therefore have but few opportunities of

* Code of gentoo laws, ch. xx1, sect. 7.

† Robertson's Disquisitions.

observing the state of those arts, which can flourish only in peace. The following extract however gives a sufficient idea of the simple state of the mechanic arts in that country.

P. 93.—‘ The bigotry with which all castes of Hindoos adhere to their own customs is well known; still, when these customs are strikingly injudicious, and totally abstracted from religious prejudices, perseverance degenerates into obstinacy, and simplicity into ignorance. So it is with the Mahrattas, in abiding by their present practice of cutting the hoof and shoeing horses: they cut away the hinder part of the hoof, in such a manner that the pastern almost touches the ground, and the frog is suffered to grow so that the hoof is nearly a circle, in which form the shoes are made, the hinder parts almost touching; and so thin, that a person of ordinary strength can easily twist them. Instead of making the back part of the shoe the thickest, they hammer it quite thin, making the forepart thickest, and the shoe, gradually becoming thinner, ends in an edge.

‘ The farriers travel about camp, and, wherever they are wanted, do the business on the spot; as they carry a dozen ready made shoes, with nails, and all their implements in a bag. The anvil weighs five or six pounds, and is driven into the ground; a hammer or two, a pair of pincers, and a clumsy knife to pare the hoof are all their tools*. They use no rasp, but pare the hoof to fit the shoe. During the job, the horsekeeper, or groom,

‘ * The same small number of tools used by all the mechanics in India is remarkable. A carpenter carries his whole stock about with him, and it is indifferent to him where he works: he has no workshop or bench, but squats on the ground wherever his job calls him. A couple of hammers, as many chisels, a plane, a saw, a drill, used as a gimblet, and a tool with a short handle, otherwise not unlike an adze, its head serving as a hammer, are his whole store. With these the carpenters work very well and neatly.

‘ A goldsmith is in the same style: his furnace is a broken earthen pot, containing two or three pounds of charcoal, his bellows are his own cheeks and a piece of a musket barrel, or a bamboo tube, which he holds in one hand, while he stirs the metal in the crucible with a pair of pincers in the other: his crucible is of earth baked in the sun, and resists the heat these simple furnaces are capable of affording: his anvil is knocked in the ground, and a little water, in a cocoa nut shell, serves to cool his metal. His tools are not more numerous than the carpenter’s, a hammer or two, as many files and polishing instruments, and a plate for drawing wire, are all with which these people work so neatly. The goldsmith too, is indifferent where he works: he is ready to work in his employer’s house, where, by knocking his anvil into the ground, his apparatus is prepared. At home they generally work in open verandas, and remove their tools into the house at night. We are not now speaking of camp particularly; it is thus in Bombay, Poona, Tellichery, and every where in India.’

holds

holds the horse's foot up with a thong, that the operator brings in his bag. The nails are clumsy, with round heads, and are not let into a groove in the shoe, its thinness would not admit of it. With difficulty two or three were prevailed upon to learn our method of making and fixing shoes, and were employed by almost our whole line, but will, doubtless, when we left them, have taken again to their former manner.'

The mode in which the mahrattas take care of their horses, their appearance as horsemen, &c., are curious: p. 89.

' In this place we will speak of the mahrattas as horsemen and farriers.—They assuredly deserve the best cattle, from the care they bestow on them: a mahratta when dismounted, is continually shampooing his horse: this is performed by rubbing him violently with the elbows and wrists, and bending the animal's joints quickly, backward and forward with a considerable exertion of strength; by these means a horse will keep his flesh with half the quantity of provision that he will require when they are neglected. Very few horses belonging to inferior people in the mahratta camp, had more than a seer and a half of grain per day, and if forage was plentiful, a seer, or less, perhaps, would be his allowance; the usual quantity given to our horses was four or five seers a day, and they never looked better than the mahratta's; it must, however, be observed, that without good looking after, it is a common practice with the sies, or grooms of European gentlemen, to embezzle a part, and not unfrequently a considerable part, of the horse's grain; and not being equally interested with the mahratta's, are not at equal pains to shampoo their master's horses.

' As horsemen, the mahrattas are to a European eye very ungraceful: they ride with their knees as high as the horse's back, and hold on by the heels, nor is it awkward, or at all unhorsemanlike to hold by the mane, or peak of the faddle, or whatever they ride on. With these advantages it will be supposed they seldom fall; sometimes, however, as we have seen, this accident does happen; but it is reckoned a sad disgrace, as they pride themselves greatly on their horsemanship.'

p. 91. ' All people, naturally attached to their own customs, view with surprize the difference in those of strangers. The mahrattas stared to see us riding with spurs and without martingals; but without cruppers!—it had to them an appearance as preposterous, as in England it would be for a gentleman to walk barefooted. Some others of our customs greatly excited their attention. They have no idea how a man can prefer walking to riding. A mahratta, on a marching day, gets on his horse at his tent door, and does not dismount until he reaches the spot of encampment: to see us frequently walk ten or twelve miles, with our horses led, was to them an unaccountable piece of obstinacy. Another custom, peculiar we believe to Europeans, of walking backward and forward in a tent, or for want of one, in the open air, they marked with particular admiration: a person who after walking, when he could have rode, ten or twelve miles, continued perambulating to and fro in his tent, under a tree, or in the sun for an hour or two, they concluded must be insane. This idea prevailed some time, but when on acquaintance they had reason to suppose the person *compos*, and found it so general a practice, they knew not what to think; until at length it was discovered to be our method of praying, which discovery was confirmed by their never observing any other acts of our devotion.'

A set.

A soldier in the field must be content with being devout in private; and as no opportunities offered for our friends to see our pious practices, it was as well to let them indulge the idea, for as to telling them it was for exercise, their language does not furnish them with such a word, nor their understanding such an idea.'

Of the discipline and customs of the Nizam's camp, the author had very few opportunities to make observations, but in order to give an idea of some part of their equipment, he has presented us with an extract from an Asiatic newspaper. p. 98.

' The retinue of the prince on his visit to the palace of Bangalore was large; and his attendants variously and irregularly accoutered. Some of them were superbly dressed, and elegantly mounted upon horses and elephants. Many of the sirdars were in armour, and none of them deficient in weapons of war, both offensive and defensive. Two swords, from a brace to half a dozen pistols, a spear, crees, and match-lock carbine, constituted the moving arsenal of most of them. But one hero in particular, cut so conspicuously grotesque a figure, that I cannot avoid giving you a more particular account of his appearance.—He was mounted upon a tall thin skeleton of a horse, from whose shoulders and flanks depended as a barricading, twenty or thirty weather-beaten cow's tails: two huge pistols appeared in his capacious holsters, while one of still larger dimensions, placed horizontally upon the horse's neck, and pointed towards his ears, which were uncommonly long, dreadfully menaced the assailants in front. His flanks and rear were provided with a similar establishment of artillery of different sizes and calibres: one piece was suspended on each side of the crupper of the saddle, and a third centrally situated, and levelled point blank with its muzzle towards the poor animal's tail, contempnously frowned upon such as dared posteriorly to reconnoitre him. The rest of his armament consisted of a couple of sabres, a spear, a match-lock and shield, all of them bearing honourable testimony of antiquity and hard service. He wore besides, a rusty coat of mail, from the lower part of which a large red quilted jacket made its appearance; a turban of enormous size, and a vizor, whose peak, or frontpiece, was unable to conceal an illustrious pair of brown bristly whiskers, that grimly projected from it on each side. If you add to all this his yellow boots, large enough for an elephant, and the affected stateliness and gravity of his demeanour, the annals of quixotism will hardly present to you a knight of a more ludicrous and fantastical equipment.'*

* In the account of Sir Thomas Roe's embassy is the following description of the mogul's cavalry:

' And farther to make them the more formidable, they will appear on horseback as if they were surrounded with an armory, or carrying an whole armory about them, thus appointed: at their left sides swords hanging on belts, under them sheaves of many arrows, on their left shoulders broad bucklers fastened, and upon their backs small guns like to carbins fixed likewise, at their right sides bows hanging in cases, and lances (about two yards and a half long) hanging in loops near their stirrups.'

In consequence of a wound which the author received early in the campaign, he remained a considerable time amongst the inhabitants of Canara, of whose manners, customs, &c., he has given a particular description, and some account of the productions of the country. But as these districts of late years have been almost constantly the seat of war, the canareese have made little progress in the arts, p. 286.

'Refinement in music,' says Mr. M., 'bespeaks a degree of civilization that cannot be expected in a people situated like the canareese, often changing masters, always subject to a foreign yoke, and labouring under the disadvantage of frequent strife and troubles, general and domestic. Their music is indeed barbarous. Their wind instruments resemble the bagpipe, in very unskilful hands; which, with a three stringed violin-like-thing, tinkling cymbals, and a kind of drum, compose their concert, and produce horrible discord.'

'Poetry, like music, flourishes only among a quiet people, under a free and settled government. This temperate climate, blessed with beautiful women, beautiful prospects, and a serene sky, should take the lead in amatory and pastoral poetics; but so it is, from the causes already stated, and the indolent turn of the men, the muses are entire strangers, and Canara's copper-coloured beauties must remain unsung.'

'Where neither music nor poetry exist to harmonize the soul, the polished attentions of gallantry are of course unknown. Here the unfeeling canareese sees, without emotion, the lovely partner of his bed toiling all day unassisted in every species of domestic drudgery; and having prepared his meal, he eats by himself in sulky silence, and leaves her to her solitary repast. If they live on the produce of a garden, the labour of cultivation falls to her share: he sits at home, and stupified with opium, deigns not, when she returns from her work, one smile of approbation, or one cheering word, to lighten the labour of the day. On a journey, he mounts a bullock; she, with a child in her arms, pants after him to drive it; while he, regardless of her fatigue, conveys it not his duty to ease her of the additional load, the produce of the only passion he appears capable of feeling. Were it not his having enough of the animal in him to excite an observance of wedded rites, the canareese might be supposed not susceptible of emotion in the presence of beauty, and marrying from motives of ease and convenience, as void of choice, whether his wife were handsome or not.'

The dress of the canareese females is in the usual stile of the hindus; but (p. 293) 'on the coast, the dress of some of the castes is very singular. The teatees and muckatees (females of the teah and muckwa castes, the former husbandmen, the latter fishermen) are in their appearance very immodest to the eye of a european: their dress consists of a single piece of cloth like the saree, and wrapped round the waist in the same manner, but not brought any higher; and as nothing else is worn, the bosom is entirely exposed. The cloth is generally white, or a light blue, with a broad perpendicular border of a deeper colour, or of gold or silver flowers, and bound round the waist by a silver chain, from which, on the right thigh, a small silver box depends by a smaller chain of many folds. This box holds the chuna, which all ranks chew with their leaf and beetle-nut. They wear also ear-rings and bracelets, but no ornament in the nose, or round the ankles. Their most extravagant decoration is the necklace, which, of those who can procure them, are mostly composed of gold coins, and sometimes two or three

rows deep. Venetians are in great esteem, and chiefly worn; but we have seen half-joes of Portugal, and guineas of England, mixed with them, and strung profusely round the neck of a female malabar, receiving in that envied station a value ten times tripled.

* The teatees are in general tall, uncommonly graceful in their gait, and very cleanly in their persons; for a day never passes with the better sort, and votaries of pleasure, without one general, and several partial lavements: and although a European will at first be scandalized at seeing the breasts exposed, the novelty soon wears off, and he becomes familiarized to the luxurious, but immodest display.

* One universal custom to us had a singular appearance: the teatees all wear false tails; be their hair ever so beautiful and long, they add this strange appendage. No ornament whatever is used in dressing their hair, it is rolled up in a club behind, and smoothed with perfumed oils.

* Distant countries have customs and prejudices as opposite as their situations: to notice those customs, and to record them faithfully, is the duty of a traveller, and is perhaps to those who read merely for amusement, the most acceptable part of his labours. Thus the brightest gem in the dowry of a British fair, is here held in no estimation; the teah cares not for a wife while burthened with virginity; and we have been assured (which we have no reason to discredit, although we do not positively assert it) that, on the part of the female, initiation in the mysteries of Venus, is a necessary preparation to a hymeneal connexion. After marriage, however, chastity is expected, and deviations from the narrow path of virtue are held in high discredit.*

* Although while among these people, nearly two years, we were not particularly observant or inquisitive, such a singularity in the dress did not go without some enquiry, as to its origin and cause. We were told, that many years ago, during the reign of a princess, the men were addicted to practices so vile, that a distant hint of them only can be given, and to wean their minds from such intercourse, and turn them to their proper object, she caused the upper part of the female's garments to be lain aside; supposing such a continual display of attractive charms, could not but have the wished for effect.†

* P. 295. * Another fact we must notice on this coast, as a striking contrast to the teatees: this is a race of Mussulmans, called maplas, who, it is said, owe their origin in this quarter to the circumstances of a ship having been wrecked upon the coast; for they have been navigators from remote ages, and are now the best in India. The mapla women seem as if studiously contrasted to the teatees; as instead of shewing their breasts, they go so muffled up, that not a feature of their face can scarcely be seen; and they carefully avoid meeting any

* Sir Thomas Herbert says "venerable custom transfers all maidheads unto the braminy, who (to shew their obedience to the law) accept the motion and first season her, it betides happiness ever after."

† Caesar Frederick, who was at Pegu about 1570, tells the same story to account for the dress of the females there. But according to his description the parts of the body exposed were lower than the bosom. Linschoten and Herbert have also told the same, with some additions in plain language,

other cast, europeans particularly, to shun whom, they will turn, and run back, or down a lane. The teatees, when they meet a european, should they have any thing covering their breasts, which sometimes, when walking in the sun, happens accidentally from a handkerchief they frequently carry on their head or shoulder, they entirely remove it; and this action, trifling as it may appear, affords an opportunity of displaying a movement of inexpressible gracefulness.

* We have before mentioned the teatees' extreme cleanliness, and we need not perhaps particularly mention, that they are not scrupulously virtuous: the maplas are here directly opposite; for they are chaste to a proverb, and filthy to a degree, seldom changing either their masters, or their linen.

* Strange it is, but equally true; and melancholy, the more so for being almost unexceptionable, that the purity of mind, at least in practice, of indian females, may be weighed by the scale of their personal uncleanness, and *vice versa*; as if purity of person and mind were incompatible. No women in the world are so particularly attentive to cleanliness and sweetnes as the eastern votaries of pleasure, and the looser classes; and none perhaps more filthy than the rigid adherents of morality. As well as of the maplas, we have noticed chastity to be a characteristic of the bandjarahs, of the parsees of Bombay, &c. negligence of personal cleanliness is their characteristic also.

On his return from this country, our author visited the city, or rather the remains of the city, of Bejapour or Viziapour, formerly the capital of a large and extensive empire. This now presents a stupendous mass of ruins, and with Agra, Dehli, Lahore, Amedabab, and other cities of note, exhibits an awful example of the devastations of war, and the consequences of absurd political institutions. Some of these cities, in their prosperity, might vie in magnitude, population, and riches, with the largest and wealthiest cities in Europe; and in little more than a century are become heaps of ruins, and scenes of desolation. One cause of their fall the immensity of their ruins points out—the unbounded extravagance of the rulers. To supply the enormous expense of erecting these buildings, and the general luxury of the durbar, the country was impoverished. A regular gradation of oppression was established, the numerous class of labourers could scarcely secure the necessities of life, and the soldier looked for his pay in plunder. Hence when attacked by the enemy, they had nothing to fight for but their masters, and were consequently subdued. An instance of the sums lavishly expended on building is the tomb of Ibrahim Padshah, near Bejapoer, which Mr. M. describes, and which, according to an inscription on it, cost 1,431,000 pagodas, or nearly 600,000l.: an enormous sum, particularly in a country where the labourers wages are about 2s. 6d. per month. Mr. M. was informed, that 6533 workmen were employed on this elegant structure, thirty-six years, eleven months, and eleven days.

The buildings, although composed of the most durable materials, were approaching fast to decay when the author was there, and by this time are undoubtedly farther advanced. From our author's account of the edifices he examined, we select the description of the great mosque in Bejapoer. P. 317.

* We went next on the rampart, which being too narrow, the guns are in the towers; some of the guns were measured, and will be particularly

cularly noticed hereafter. We were then taken to the *jamai-muzjid*, or great mosque, which is indeed an august structure. We cannot but feel how inadequate we are to describe the meanest of a thousand buildings in this wonderful city, and would be very glad to see the pen of a person skilled in these matters so worthily employed: ours was but a transient view, and for our own part, totally unused to such sights, we were so lost in admiration, that we scarcely believed what we saw to be realities.

* The large mosque was begun by sultan Mahmood Shah, king of Bejapoor, and continued by his successors to the fourth generation, but never completely finished. The front has been shivered by lightning; otherwise it is in tolerable repair. It is ninety-seven yards north and south, by fifty-five: wings, fifteen yards broad, project seventy-three yards from the north and south ends, enclosing, on three sides, (with the body of the mosque) a large reservoir for water, and a fountain. Five lofty arches spread the whole extent of the eastern front, under the centre of which a few steps lead up into the mosque; and the wings, open only toward the centre, are supported by wide and lofty arches. Opposite the entrance is an arched niche, hid by a curtain, which being drawn aside opens a scene of vast elegance:—the artists here seemed to have exerted their ingenuity to the utmost, and have disposed of their gilding and enamel with great taste. The prevailing embellishments in most of the ornamented buildings are passages from the Koran, the names of God, Mahomed, and the khalifs, with some of the favourite religious apophthegms from the writings and sayings of Mahomed: they are generally protuberant, polished or gilt, with the ground work enamelled. Beside the niche are a few steps against the wall, of beautiful alabaster. The floor of the mosque is terraced, and divided by a different coloured chuman*, into partitions of three feet by two. The dome is very large, with a railed balcony round its base, which, however, cannot be said to rest on the body of the mosque as the dome rises from a kind of basement, and not from its own greatest diameter, as it increases to the centre; so that all below that part is what is not commonly given to the cupolas in Europe, and seems added for the intention of shewing from the ground the greatest magnitude of the dome, which would otherwise be hidden by the body of the building. We made but a very short stay on the top, as the sun, reflected by the terrace and dome, made it insufferably hot. The wings, which are also flat and terraced, are several feet lower than the mosque, and have steps leading down to them from the top. We were invited to sit; carpets were ready spread under the centre of the dome; and as the day was excessively hot, the coolness here was very refreshing.'

In our former review we mentioned the number of houses, &c., in this city in its flourishing state, according to Mr. M.'s information. The outer wall, he was told, was of such extent, that it would be a whole day's journey to ride round it: it took two hours to ride round the fort, the circumference of which is estimated at eight miles. The enormous size of the guns corresponds with the magnitude of the fort. Mr. M.

* Mortar made of calcined shells, pounded porcelane, &c.

has given the dimensions of three, the following is the account of the largest. P. 322.

A tower, still larger, on the south-western side, holds the largest gun; it is of brass, cast, as appears by the inscription annexed, in the year of the hejra 1097, of the christian era 1685, by Allum Geer, in commemoration of the conquest of Bejapoore, then governed by Sikunder, the last king of the original mahomedan dynaity.

Diameter at the breech	-	4 feet 10 $\frac{1}{2}$ inches
muzzle	-	4 8
of the bore	-	2 4
Length	-	14 1
Circumference in the middle	13	7

It is called Mook e Meidan, or Mulick e Meidan, the sovereign of the plain, is beautifully worked, and polished almost equal to glass, but, as appears from the measurement, a most mishapen bungling piece. There are several inscriptions embossed on it, (this expression is not perhaps correct) in arabic, and one in persian, which is annexed; but not in so beautiful a character as the original, which we were unable to imitate. Having occasion to take some notes at this gun, we found a seat in it very convenient for that purpose. Several stone shot are lying beside this gun, and we saw its rammer, which is an unwieldy spar like a mast.

On leaving Bejapoore, our author's route for several miles was past and over the ruins of buildings, that must indeed have been superb.

Mr. M. remarks, that such authors and travellers as have attempted to describe this city have done it in a very inaccurate manner; and he has given extracts from some of them, which do not agree with his observations: he is however mistaken in saying, that it had never before been particularly noticed by an europeen. Mr. Ralph Fitch was there in april 1585. His description is but short. 'We went to Bisapor which is a very great town where the king doth keep his court. He hath many gentiles in his court, and they be great idolaters. And they have their idols standing in the woods, which they call pagodes. Some be like a cow, some like a monkey, some like buffles, some like peacockes, and some like the devil. Here be very many elephants which they go to war withal. Here they have good store of gold and silver: their houses are of stone very fair and high.' Hackluyt's Voyages. Mandelio, who travelled over a considerable part of India in 1638 and 1639, gives a more particular account of this city in its prosperous state. 'The city of Visiapore is of such largenes, that it is above five leagues in compass. The walls which are very high, are of free-stone, encompassed with a great ditch, and several fortifications, mounted with above a thousand great pieces, of all sorts, iron and brass. The king's palace is in the midst of the city, from which it is divided by a double wall and two ditches, being above 3590 paces in compass.' Mandelio mentions several other particulars respecting this city and kingdom, of which we shall just give his account of the great gun, which Mr. M. has extracted from Baldeus, and mistaken for the one he measured. 'Among others, he [the king] had one brass piece which required a bullet weighing eight hundred weight, with five hundred and forty pound of fine powder, which did such execution, as was reported, that at the siege of the castle of Salapour, at the first firing it made a breach in the wall of forty-five foot in length. The

caſter

easier of it was a roman born, and the most wicked of mankind, since he had the inhumanity in cold blood, to kill his own son, to consecrate that monstrous piece with his blood ; and to cast into the fire wherein he had melted his metal, one of the king's treasurers who would call him to account for the charge he had been at therein.' Mandellio's Travels translated by J. Davies, 2d edit. 1669.

Ogilby, in his description of Asia, in which a detailed account of this city and kingdom is given, calls the gun above described a copper gun ; and adds, that it was found in a conquered castle, called Perando, whence it was conveyed to Visiapour, by ten elephants, 1400 oxen, and an incredible number of men.

It was our intention to have made a few observations on some religious ceremonies of the hindus, the external object of their worship, and the figures delineated on their pagodas, of which Mr. M. has given a description with remarks : but having extended this article to so great a length, we must defer that subject to a future number.

ART. V. *The History of the Reign of Lewis the Sixteenth, King of France.* By Thomas George Street. In three Vols. Vol. I. about 380 pages. Price 6s. in boards. Bell. 1795.

AT a period like the present, when national animosities are violent, and the passions of individuals too commonly inflamed by the idea of recent injuries, it would be almost ridiculous to expect a full and impartial account of a revolution, that, while it has harrowed up the prejudices of millions, still bids fair to be ultimately beneficial to the interests of mankind. If this, however, be not the epoch, when such a history is to be hoped for, it is exactly the time for collecting fugitive productions, arranging scattered state papers, and recording transitory but interesting anecdotes, which might otherwise elude the curiosity of posterity.

Mr. S., whose work is now before us, possesses one great requisite for the task he has undertaken ; for to an indefatigable industry he unites an ardent love of liberty, which enables him to write on this subject *con amore*. The following quotation, which contains the whole of his preface, will at once evince this, and at the same time afford an idea of his future intentions.

' With sentiments of unfeigned respect and honest solicitude, I now offer to the curiosity, and submit to the candour, of a discerning public, the first volume of the history of the reign of Lewis the sixteenth. The second and third volumes will be published as soon as I shall have been enabled to ascertain the authenticity of those materials which I already possess, and to collect additional materials, which may assist me in writing the history of a period, the most eventful and important that has hitherto occurred in the annals of mankind. My researches depend, for their success, upon caution as well as industry ; my wish is to employ such information as may lead to truth, where truth is to be found—to point out the connection between complicated causes and prominent effects, and to rescue from the misrepresentations of party, the exertions of a great and enlightened people, struggling amidst great and unexampled difficulties, for the

the attainment of a great and honourable end. It is unnecessary for me to enlarge on the obstacles I have to encounter in obtaining that information, during the continuance of a war, which argument has not yet shewn to be just, and which experience may prove to be unwise.

In relating the events that more immediately belong to a neighbouring country, I shall sometimes be compelled to discuss the affairs of our own: and in executing this part of the task, which the spirit of the times has made unusually arduous to the diligent, and perhaps dangerous to the impartial, I shall endeavour, at least, to unite precision with clearness, and freedom with decorum. I cannot indeed, submit to the imperious decisions of bishop Horley, upon the divine right of kings, nor shall I presume in imitation of Mr. Burke, to libel the people. But far be it from me to depreciate the sound principles of our constitution; and far too, be it from every sincere lover of that constitution to aspire to the popularity, or shrink from the reproaches, of those ambitious and selfish hirelings, who insidiously darken the subjects which they undertake to explain, and eventually disgrace the cause which they profess to defend.'

The first part of this volume is intirely occupied with introductory matter. The author takes a view of the state of Europe, from the commencement of the 18th century to the death of Lewis xv; but the events, that have since occurred in Denmark, Sweden, Poland, and particularly Great Britain, are so blended with those of France, that this perhaps might be termed with greater propriety 'the history of the age,' than that 'of the reign of Lewis xvi.'

The opinions of mankind are fashioned by events, and no nation is more liable to be misled by the general impulse of humanity, than the english. It is owing to this circumstance perhaps, that we have been accustomed to hear so many hyperbolical encomiums on the virtues of the late unhappy king of France, and to read so much bombastical declamation about his wish to render his people free. Power is so fascinating in it's nature, that, with a few exceptions, such as Sylla, in ancient, and Christina, and Charles v, in modern times, we do not find an instance of a voluntary abdication, of the whole, or even a portion of the sovereign authority. Such professions are generally suspicious, and in the present instance we find them negatived by the fact. The reign of Lewis xvi commenced as it ended, under the most sinister and unpopular auspices: for we find it on record, that he began his government by issuing *lettres de cachet* against the duke of Orleans and his son, on account of their attachment to the exiled parliament of Paris, which then formed the only barrier between despotism, and the people, and which the youthful monarch at first strenuously refused to recall. It is true, that, with his usual facility, he soon after revoked the orders for banishing this tribunal, and invited the disgraced princes of the blood to court: but this sacrifice was in express opposition to his own private opinion, it being made solely to gratify the patriotic wishes of the amiable and philosophical Turgot, and to

please the wily Maurepas, who began to dread the resentment of an insulted people.

It was also Turgot and Malesherbes, who proposed the repeal of the cruel laws against the protestants. This salutary plan failed, as it was warmly opposed by the dignitaries of the gallican church; 'the influence also of the clergy was not ineffectual upon the king, whom bigotry and superstition rendered decidedly hostile to religious toleration.' In short, so little was their conduct relished by the court, that these two great and enlightened statesmen were soon after dismissed. It is also observed here, that, although he often reproached the queen with her extravagance, Lewis wanted firmness to repress it; and such was the indolence of this weak prince, 'that he signed *lettres de cachet* and other orders, without inquiring the names or the offences of the persons against whom the *lettres de cachet* were to be directed, or without knowing the purpose for which orders were to be issued.'

We shall here present the reader with a pair of royal portraits; they are those of Lewis xvi, and Marie Antoinette, his consort, previous to their elevation to the throne of the greatest nation on the face of the habitable world.

P. 32.—' Lewis the sixteenth, the third son of the late dauphin of France and Maria Josepha of Saxony, was born on the 23d of August, 1754. As soon as he had attained the seventh year of his age, the duke de la Vauguyon was appointed his governor, and the bishop of Limoges his preceptor. The former was distinguished by the politeness of his manners, and the bigotry of his religious principles; the latter united with enlarged piety, extensive erudition. But the studies of Lewis the sixteenth, then duke of Berry, were superintended and directed by the dauphin; a man ill qualified for an office of such importance. His education had been entrusted to the bishop of Mirepoix, a prelate of the most austere and repulsive manners; abashed by this austerity, and fettered by the fear which it inspired, the intellectual attainments of the dauphin were neither numerous nor valuable. The gloom that pervaded the mind of the tutor communicated its influence to the pupil, and though the dauphin was virtuous and religious, yet his virtue was soiled by want of firmness, and his religion was sullied by superstition.'

' Lewis the sixteenth had scarcely attained his eleventh year, when his father died; but his mind had received, at that early period, a deep impression from superstition, which a more mature age was not able to efface. Serious and reserved from the influence of this principle, he mixed rarely in the amusements natural to youth, and hence it was generally believed that the progress he made in his studies was rapid. But of the intellectual progress of princes, it is always difficult to procure any accurate information: rumour, indeed, never fails "to speak gaudily of their profit," and therefore the historian will always credit with caution; he will recollect that princes describe around them a circle of courtiers, from whom the abhorrence of partiality, or the aversion from prejudice, can scarcely be expected.'

pested; he will not forget that these men, like the satellites of a planet, receive light and animation only from the object around which they move.

The progress of Lewis, in his studies, was very slow; and all the endeavours of his father, and his preceptor, to subdue this tardiness, were ineffectual. Though they punished him by the frequent privation of those amusements of which his brothers were permitted to partake, they were never able to inspire him with any desire of improvement, or with any spirit of emulation. His demeanour was so unpolished, that it approached to vulgarity; and his disposition so serious, that it partook of sullenness. He had no fixed opinions, and no settled system of conduct; and with such facility did he adopt the sentiments, and act according to the advice of others, that when it was determined to unite him to the archduchess of Austria, he was not acquainted with the determination, till the proposals of marriage had been dispatched to Vienna.

The dauphiness, at the period of her marriage, had scarcely attained her fifteenth year. Her form was graceful and majestic; her features regular and expressive; her eye-brows, by being too elevated, gave to her countenance an air of haughtiness, which was only concealed when she condescended to smile. Her behaviour, as occasion required, was either arrogant or affable; but her arrogance was natural; her affability assumed: she despised the mild disposition and moderate abilities of the dauphin, whom she attempted to please only for the purpose of fashioning him to her wishes. She was intriguing and insincere, voluptuous, prodigal, and inconstant. With these attainments it was not difficult for her to acquire the admiration of the people. Popularity, indeed, to the powerful, has always been an easy acquisition; and the facility with which it has been attained, has, perhaps, produced the frequency with which it has been abused. But the influence of the dauphiness was not efficacious alone upon the people. The imperious demeanour of the king's favourite, madame Dubarri, had disgusted several of the most illustrious families of France, who had retired from a court in which they could only have remained by bending the knee to whoredom, and by burning the incense of flattery upon the altar of prostitution. These families, therefore, naturally attached themselves to the dauphiness, from whom they expected that patronage to which the sacrifices they had made, entitled them. The other branches of the royal family had been induced to visit the favourite, but the dauphiness invariably refused. When the king once endeavoured to prevail upon her, she told him, that "obedience to his commands would have been a duty, if she had been born his subject, but as she was the daughter and sister of an emperor, his majesty, she hoped, would excuse her." But the principal object over which the dauphiness endeavoured to acquire an influence, was the dauphin; and, perhaps, on no one could her attempts have been exerted with more success. Averse from the ceremonies attached to his exalted rank, he willingly submitted to her authority, which released him from duties that disgusted, and allowed him the possession of that retirement to which he had always manifested such an attachment. To this attachment the dauphiness,

it was suspected, afforded additional strength by her encouragement and approbation.'

The present must be considered merely as an introductory volume. As such it contains much miscellaneous matter, in which the author ought to beware how he indulges in future, for similar digressions will subtract from the interest of the main subject. We shall now take our leave of this article, with a short quotation relative to Poland.

' In contemplating the situation of Poland, a country so indulged by God, and so insulted by man, the politician will yield to the impulse of indignation, and the philanthropist will drop the tear of regret. Fraudulent elections, and violent depositions of the monarchs, iniquitous interpositions by foreign powers, civil wars, depopulations, pestilential disorders, famine, and, finally, barbarous dismemberment by Russia, Prussia, and Austria, seem, during the present century, to have filled the chalice of her calamities. Though possessing a large and compact domain, with a proportionate population; with such advantages of situation, as to be able to repel the ambition of Russia, and to protect the declining greatness of Turkey; to awe Prussia, and to contend with the empire of Germany, Poland has, nevertheless, since the days of John Sobieski, been the victim of all these powers, except Turkey.'

' The admission of strangers to the throne; the power and venality of the nobles who elect the sovereign; the imperfect nature of the aristocracy *; the total want of union between the several parts of the government, and the endeavours of each to make itself independent of the rest †; finally, the degradation of the peasants, who feel no interest in the monarchy, of whose power they are independent: these are the causes which fettering the energies and exertions of Poland, have prevented her from resisting, with success, that impudent and ruffian combination of despots, who, to the utter disgrace of the rest of Europe, have been suffered to repeat the shocking scenes of the fourth and fifth centuries, to vie with the huns in cruelty, and to dispute the pre-eminence of guilt with Attila himself.'

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TRAVELS.

ART. VI. *Philosophical, political, and literary Travels in Russia, during the Years 1788 and 1789. Translated from the French of Chantreau. With a Map and other Plates. 2 Vols. 8vo. 636 pages. Pr. 10s. 6d. sewed. Perth, Morisons; London, Vernor and Hood. 1794.*

RUSSIA, undoubtedly, affords large materials of research and speculation for the philosophical, political, and literary traveller.

' * La plus imparfaite de toutes, (aristocraties) est celle où la partie du peuple qui obéit, est dans l'esclavage civil de celle qui commande; comme l'aristocratie de Pologne, où les paysans sont esclaves de la noblesse.' *Montesquieu, tom. 1.*

' † L'indépendance de chaque particulier est l'objet des loix de Pologne, & ce qui en résulte, l'oppression de tous. *Montesquieu, tom. 1.*'

Bart

But we must acknowledge, that we do not perceive the author of these travels to be entitled, in any very eminent degree, to these several characters. Philosophical reflection, though not wholly wanting, is sparingly dispersed through these volumes. Political discussions on the manner in which government is administered in Russia the author avoids, to leave scope for the encomiums, which he is inclined to bestow on the exalted merit of Catharine II. As to literary research, we meet with nothing that deserves the name. But, though these volumes do not completely fulfil the promise of the title page, they are not undeserving of the public attention, on account of the historical and geographical information which they contain. A very considerable portion of the work is narrative, and relates the public or private history of the court of St. Petersburg; from the time of Peter the second to the present day. The narration is enlivened by many curious anecdotes, not commonly to be met with in the general histories of Russia. With respect to geographical, or, more properly, topographical matter, the author has, through more than three-fourths of his work, confined himself to St. Peterburgh and its vicinity. The objects which chiefly engage his attention, and upon which he dwells in detail, are, the splendour of the Russian court; the population of the capital, and the empire; the classes into which the Russian people are divided; the administration, civil and political; the state of the Greek church; the revenues; the military and naval force; the commerce, mines, and coin; and the state of manners, language, learning, and arts. Beside St. Peterburgh, Moscow is particularly described, with respect to its buildings, population, trade, and religious houses. The description is interspersed with historical anecdotes. Of other great towns, except Novogorod and Smolensko, little notice is taken; and it is but rarely, in the course of the narrative, that the travellers themselves appear. From Smolensko they pass into Poland, which seems to have been the termination of their tour, as far as it is presented to the public: for the last chapter, which is called a philosophical account of the Tartar tribes subject to Russia, appears to have been collected from books rather than from actual observation.

Of the translation we cannot speak in terms of high commendation. It is most servilely gallic, and is withal often rendered harsh and inelegant, by vulgar phrases, and by scotticisms, such as, 'we will see a new people'; 'cause a house be built'; 'there is almost no distinction.' The translator also writes *Houghton's*, for the *Houghton* collection of paintings.

From the historical part of this work, we shall extract the author's account of some circumstances, which immediately succeeded the accession of the present empress, and the abdication of Peter III; whence the reader may form some judgment concerning the cause of that prince's death.

VOL. II. p. 136.—' He was carried to Robscha the same day, where he was made a prisoner. This is a small imperial palace, about twenty wersts from Petershoff. The empress too returned the same day to St. Petersburg, and entered the capital amidst the acclamations and applause of the people. She rode on horseback. The

streets were filled with a prodigious multitude, who crowded about her on her way, and kissed her hand, which she held out to every person that approached. A great number of priests had assembled around the avenues of the palace. When she came to the place where they were, she stopped to kiss the most dignified among them on the cheek, while they kissed her hand; a manner of salutation, which, as we have observed, is employed in Russia, to express the highest degree of respect.

As soon as men's minds, which are always agitated at the beginning of a revolution, had recovered a little calmness, and as soon as the priests, who thought they had got vengeance enough, ceased to intrigue, and rear their heads, a great number was seen to repent of having abandoned their sovereign. The populace, always ready to pass from one extreme to another, took pity on this unhappy monarch. He was no more an inconsiderate master, a bad governor, an undervaluer of the customs the most acceptable to the nation. He was an unfortunate prince, who, in spite of his violence and incapacity, had qualities proper to make himself be beloved by the people, and in reality had endeared himself to all around him.

While the empress was on her way to Petershoff with her army, several soldiers had given strong proofs of discontent; and it has been since known, that if, at the first news of the revolution, Peter III had appeared in person, a part of the troops would have come over to his side. His friends had perceived this discontent, and secretly fomented it. But these murmurs caused only a very slight fermentation, and the accidental death of Peter restored peace to the empire, and delivered it from the horrors of a civil war, which were threatening it. On the seventh day of his confinement at Robscha, this prince died on the 6th of July, old style, and in the thirty-fourth year of his age. His body was transported to St. Alexander Newski, and exposed on a state bed, where, according to the custom of the Russians, people of all ranks were admitted to kiss his hand. It was afterwards interred in the church of this monastery, without monument or inscription to recall his name to the remembrance of posterity, who now scarcely recollect him. Such is the fate of these insignificant characters, whom their birth raises to thrones, from which their incapacity hurls them, if, under their reign, the weakest exertion is made to shake off the yoke.

Peter's death was followed by none of those tragical events, with which revolutions had till then been stained. Nobody was even sent into Siberia; there was neither public nor private execution. The empress pardoned even her personal enemies. Marshal Munich, who had given, as we have seen, the best advice to the emperor, and had offered to defend him at the hazard of his own life, was not regarded with an evil eye. On the contrary, the empress was charmed with the attachment, which this foreigner had shown for him, who had brought him back from Siberia; and when she spoke to him of it, Munich replied; "It is true, madam, that I offered to cover him with my body, but after twenty years captivity, I owed to him my liberty, and could I do less? Was not I bound by the strongest ties of duty and of gratitude to devote myself to his service? Now your majesty is my sovereign, and you shall find in me

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the same fidelity." The empress, struck with this bold answer, showed no less greatness of soul on her side. She reposed in him the most unbounded confidence, which was well justified by the marshal's behaviour. Whenever a new insurrection was no more dreaded, count Woronzoff, who had been arrested, was set at liberty, and he was afterwards employed by administration. As for the countess, she experienced neither jealousy nor resentment from Catharine. Her person was respected, and she was permitted to enjoy, without any restriction, all that she had received from Peter's liberality. Catharine, guided by a sentiment of magnanimity peculiar to her character, forgot the arrogance of this favourite, and the uneasiness she had brought upon her. But what compleated this greatness of soul was, she also forgot the plot hatched by this ambitious woman, to strip her of the imperial dignity, that she might invest herself with it. She was allowed to marry a private subject, and she was still vegetating at St. Petersburg during our residence there. Goudowitsch, who had been the emperor's counsellor and favourite, and had given particular offence to the empress, received permission to retire into his own country, and the empress had the greatness of mind to forget the offence of the father, for the good of the son. Young Goudowitsch was recalled into Russia, where he is now a lieutenant-general, governor of the province of Rjazan, and a knight of the order of St. Alexander Newski. The Holstein guards, who had offered to the emperor to march against Catharine, and even pressed him to give them orders to this effect; they received not the least mark of resentment. Such, as chose, were incorporated with other regiments, and the rest were left at full liberty to withdraw from Russia. Prince George of Holstein, uncle to the emperor, who was privy to the prince's design of confining the empress, was put under arrest, in his own palace, during the revolution; but as soon as it was terminated, she raised him to the rank of field-marshall, and named him governor of Holstein, during the grand duke's minority.

"The empress was thirty-four years of age, when she ascended the throne; and the success of the revolution was not less indebted to her courage and ability, than to the zeal of her party, and the favour of the people, who saw their interest in the cause, which she maintained.

"We shall conclude this narrative with an anecdote, which was told us at St. Petersburg, and is very descriptive of courtiers. Some years after the revolution, prince Potemkin, who has been always in the greatest favour with Catharine II. went one day to the palace, to pay his court to this princess. In the middle of the stair-case he met prince Galitzin, who had been Peter's intimate friend, and that he might not appear out of countenance, he first addressed him.—"What news at court, you who come from it?"—"None," Galitzin answered coldly, "none, except that you are going up, and I am going down."

Of the splendour of the Russian court the reader may form an idea from the following description.

Vol. I. p. 34.—"Divers articles of Asiatic magnificence, united to the ingenious inventions of European luxury, are there displayed.

An immense retinue of courtiers always precede and follow the empress, whose rich and brilliant dresses are besides enriched with jewels in profusion, which produces an effect, of which the pomp of other courts can only give a feeble idea. The court-dress for a gentleman, is a suit in the french fashion; and that of a lady, a gown and hoop-petticoat. The gown has long hanging sleeves, a court train, and is of a colour different from the petticoat. The ladies follow the fashions which prevail in Paris, but these never get to Russia, till they have grown old in France, and have been handed about through all Europe.—Among the objects of luxury exhibited by the russsian nobility, none is more apt to strike foreigners, than this quantity of diamonds and jewels just mentioned; and with so much the more justice, that in all the other countries of Europe, diamonds seem almost entirely reserved for the use of the ladies. In Russia, the gentlemen and ladies seem to vie in loading themselves most; and this expression is not overstrained, for there are many noblemen, who are almost wholly covered with them. Their buttons, their buckles, the hilts of their swords, their epaulets, are of diamonds; often their very hats are edged with several rows of jewels. This passion for jewels has descended even to the common people, who ape the great, but are not commoners the less. There are families of this class, who have as many as the nobility. The wife of a very rich russsian burgeses ruins her unfortunate husband, in order to show herself with a head-dress, or with a girdle of pearls or jewels, to the value of some thousands of crowns.—Thus from the one end of Europe to the other, the ridiculous is every where found. It only differs in its kinds of extravagance, and if near the pole, people wear girdles of jewels; in the south, they have large rosaries of gold, on which hang some hundreds of little saints of the same metal.'

The state of the russsian peasantry may be seen from what follows.

Vol. 1. p. 110.—‘The other peasants may be divided into peasants belonging to the crown, and those belonging to individuals. Those belonging to the crown dwell on the empress domains, and form about a fifth part of the russsian peasants, inclusive of those on the church lands, who did not obtain their freedom, when these lands were transferred to the crown. The peasants on the crown lands are immediately under the jurisdiction of the imperial officers or baillies. Although these officers may make them suffer many hardships, by abusing their power, the peasants are, notwithstanding, more secure, where they are appointed, than those belonging to private persons; as they are under the protection of the sovereign. They may hope to obtain the royal interposition more easily, when they are violently oppressed. In several districts they have been freed, and permitted to enter the class of burgeses or merchants. All the peasants will gradually obtain the greatest privileges, not only because the spirit of humanity and sound policy is making progress in these regions, but likewise because the empress seriously applies herself to realize the generous system of diffusing more liberty and equality among the subjects of this vast empire.

‘The most unfortunate of the peasants are those, who belong to individuals, and are their property like their plow or their flocks; and

and the value of an estate in Russia is rated, not by the number of acres, but of the peasants it contains. In Estonia and Livonia, they reckon by *hackens*, which signifies seven men, and an estate of twenty *hackens*, is a possession, whereon there are a hundred and forty men, heads of families, or bachelors.

‘ The baron may demand from his unhappy peasants whatever sum he pleases, and employ them as seems to him most proper, without being controlled by any law in this respect. He is absolute master of their time and their work. He employs them in agriculture, or as his household servants, but pays them no wages. From some he exacts an annual tax, which is imposed on the poor slave at the will of the arbitrary master. This practice of forcing the peasants to pay an annual sum in silver, without having always the means of procuring it, drives them often to despair or crimes; and these excesses are not surprising; it is only their patience in supporting the yoke of their masters that is inconceivable! ’

‘ As these unhappy people cannot bring an action against their lords, it often happens that peasants, who have amassed a considerable sum, cannot purchase their liberty at any price, because so long as they continue slaves, they are liable to be stript by their greedy masters. Several Russian lords send their slaves to Moscow, or to St. Petersburg, to learn trades there. They afterwards employ them on their estates, hire them out, sell them with profit, or make them pay an yearly sum for the permission of working on their own account. When the landlords come to the resolution of selling them, they expose them in the public market place, with their wives and children, and each of them has on his forehead a ticket, telling his price and his skill.

‘ With regard to the authority that belongs to the lord over the peasants; according to the old laws, he could try them by his own officers, and even punish them without bringing them to trial. Except the knout, he could, at his pleasure, make them be beaten with rods, shut them up in cells, send them to a correction-house, banish them into Siberia; in a word, condemn them for every fault, which did not amount to a public crime. Indeed, he had no power over their lives; for if a slave had been beaten by his master’s order, and died within three days, the master was prosecuted as guilty of murder, unless he could plead other causes of the death of his slave. But this was only illusory justice, for a man may unquestionably be chastised in a terrible manner, without dying in three days; and suppose a slave chastised to death, who would have dared to avenge the innocent victim, by bringing the murderer to justice, if he was powerful enough to disregard or elude it? By the new code this enormous power has been restricted according to the principles of humanity; and the right of punishing has been lodged with the people only to whom it belongs; that is, with magistrates. Yet there still exist many abuses, but these will, in time, yield to the influence of the institutions of Peter and his successors.

‘ The slaves, who labour for their masters, are rewarded by a piece of ground, from which they draw the produce, and the most necessary articles of life, a small number of which falls to the share of

of this unfortunate class. In order to drive from their minds their unhappy situation, the Russian peasants spend the little sums they have earned, on clothes and spirituous liquors. On the other hand, those who save what they may have gained by labour or commerce, conceal as carefully as possible, what they have acquired; because, as we have just said, their greedy masters would tear from them their little stock, if they knew of it. The wretched people often bury their money, and die with the secret. This custom of hiding their money, is one of the causes of the scarcity of specie in Russia; for it is principally in silver that the peasants realize their savings. This practice, or rather this dire necessity, prevails in all the eastern countries, where property is not secured; where the people are such slaves, that the fear of exactions allows them not to enjoy the wealth they have acquired. In spite of the little enjoyment the Russians receive from theirs, they are nevertheless set on gain; and there are no merchants that ask so much for their goods, and are satisfied with so little; a certain proof of continual oppression.'

The Russian, or Greek church, equals the Latin church in ceremonies and superstitious customs; some of which are thus described.

Voi. I. p. 135.—* At the beginning of the year, the king's day* is a singular festival, which the Russians call the benediction of waters. On the Neva then frozen, there is raised for this ceremony, a kind of temple, of an octagonal figure, on the top of which is a St. John the Baptist, and the inside is decorated with pictures, representing the baptism of Jesus, his transfiguration, and some other parts of his life. There your attention is drawn to an enormous *Holy-Ghost*, appearing to descend from heaven, a decoration common to all the Greek churches, which introduce the *Holy-Ghost* every where. In the middle of the sanctuary, is a square space, where the broken ice leaves a communication with the waters running below, and the rest is ornamented with rich tapestry. Around this temple there is erected a kind of gallery, which communicates with one of the windows of the imperial palace, at which the empress and her family come out to attend the ceremony, which begins as soon as the regiments of guards have taken post on the river. Then the archbishop, at the sound of the bells, and of the artillery of the fortress, comes out of the palace, and walks in procession, with all his clergy, to the little temple we have just mentioned. When arrived at the place where the ice is broken, he descends, by means of a ladder, to the side of the water. There he dips his cross three or four times, afterwards says some prayers, an orison to the great St. Nicholas, and the waters are then thought blessed. The prelate sprinkles the water on the company around him, and on the colours of all the regiments, that happen to be at St. Petersburg. After this benediction, the archbishop retires; then the people crowd toward the hole, by which this prelate has blessed the waters. They drink of them with a holy avidity. Notwithstanding the cold, the mothers plunge their infants, and the old men their heads, into them. Every body makes it a duty to carry away some for the purification of their houses, and curing certain distempers, against which the good Russians pretend this holy water is a powerful specific. While every

* Thus the translator renders *le jour des rois*, the epiphany. R.
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one proceeds to this useful provision, four popes, who are at the four corners of the sanctuary, sing a kind of litany, in which they rehearse all the titles of the empress, and to which the people answer by these words; *Pamelei-Bog*.—May God take pity on her.

The russians have a great number of abstinencies, or fasts, and among the rest, four lents. The first, which is their great lent, commences eight weeks before easter. The second, called the lent of St. Peter, lasts five weeks and five days. The third, is the lent of the mother of God, which begins on the first of august, and ends on the day of the assumption. The fourth is fixed for the fifteenth of november, and ends on christmas day. During the last week of this fourth lent, the tables of rigid observers are covered only with pots of a small size, and dishes not of a solid nature, because, they say, Jesus, when he came into the world, could not use large pots, nor digest too solid meat. In their great lent they make use of nothing but butter and milk during the last week, which, on that account, is called *Masleniza*, or butter week. Besides their lents, the wednesdays and fridays of the whole year are fish-days.

These good people think the abstinence broken, or at least very much altered, when a plate of meat has touched their lent plates. On ash-wednesday, the popes don't blacken the brows of their congregations with ashes, but present them dishes composed of rice, sugar, honey, and raisins, which is the symbol of the abstinence to be observed in great lent. The lower class of people, during this lent, use nothing but linseed oil, and sough for easter-day, as a thirsty man for a spring. They go to church on holy saturday, at ten o'clock at night, stay there till twelve, and return home to indemnify themselves for lent, in a debauch, which commonly lasts till next day at noon. At the court, and among the rich, who ape it, they breakfast on easter morning at ten o'clock, on brandy, cheese, cake and butter. That day, which is a great day of drunkenness for the russians, the slaves present eggs to their lords, who can refuse neither them, nor the embrace they give them, telling them; *Christ is risen*.—The person embraced, answers, *Yes*, and accompanies his answer with some copecs.

During the feast of Pentecost, the russian peasants plant maize, and strew flowers in their churches, in honour of the Holy Ghost, and also in honour of spring. After mass, the priest preaches a kind of practical sermon, in which he mixes the gifts of the Holy Spirit with those of nature, which is going to be renewed; blesses the flowers which the women and girls gather up, to crown and ornament their houses with them.

On other festivals, and unfortunately there are many in Russia, divine service is performed there with much more pomp than in the latin church. We were several times witnesses of this in the cathedral of St. Petersburg, where we saw the archbishop of Moscow officiate, who bears the name of the celebrated Plato, and is almost as illustrious as he. He is a man of letters, and though brought up in a cloister, has none of its prejudices. We followed him to the church on the sunday of pentecost, where he performed the duties of pontiff in his finest robes. When he appeared in the choir, those who occupied the lobby, thundered a hymn in the greek language,

guage *, which ended not till the prelate advanced towards the sanctuary, where he said a short prayer, and went afterwards to place himself on a kind of throne, erected in the middle of the church, where the priests were waiting for him, to invest him with his pontifical robes. He put off his *mandias*, or ordinary coat, and as they put on him the different parts of the dress he was to be decked with, he kissed them before they were laid on. They afterwards put on his head a crown, enriched with jewels, and on his shoulders a cloak, or robe, not less rich. We were told that this dress was the same with the imperial robe, which the greek emperors formerly used, and in which they allowed the prelates to dress themselves, when they officiated.

It was in this dress, that the archbishop passed into the sanctuary, and began service, a part of which was read by the priests in the sclavonian language, and the rest by the archbishop, in the greek; but he pronounced it, as the ritual directs, with the accent of the modern greeks, in which there is nothing of the prosody of the ancients. We heard neither organ nor any musical instrument, because the greek liturgy does not allow them; but the rhyme observed in singing the hymns, produced a melody, with which the ear was very well entertained. We noticed, that the luminary † was not less than in the latin church, and the censer was very much used. When the service was near a conclusion, the archbishop and the clergy went into the extremity of the sanctuary to communicate, which they did with the two representations, and the bread lifted up. During this ceremony, the doors of the sanctuary were shut, that no layman might participate. In the mean time, as strangers, we had permission to stand there. A protopope presented to the communicants standing in two rows, a cup, in which was wine mixed with lukewarm water. Every one drunk of it in his turn, the cup passing successively from the right row to the left, and every communicant was served with a bit of bread, in a spoon, which had been soaked in wine.

This ceremony, with the hymns and prayers, which preceded and followed it, lasted a complete hour, and ended with a benediction, which the archbishop gave the people. He then returned to put off his pontifical robes, on the seat, on which he had been dressed in them.

The greek priests have much more reverence and meditation in their way of going through divine service, than the latin priests; and the discipline of their church directs, that when once a priest is at the altar, he must not remove from it, during the time he ought to stand there, whatever may happen him. For instance: we were told, that the prelate Gabriel, at present metropolitan of Novogorod, and archimandrite to St. Alexander Neuski, being one day engaged in saying mass at St. Petersburg, the house contiguous to the church took fire, and the flames reaching the steeple,

“ * The service is generally performed in the sclavonian and greek tongue.”

† *Luminaire*, in the original: a term signifying all the lights in a church, of whatever kind. R.

Gabriel was warned of the danger he was in, and yet he stirred not, even although he was told a second time, that the bells would not be long in bruising him to atoms. As the cries of the multitude, conjuring him to remove from certain death, made no impression on him, one of his relations leaped towards the altar, and tore him from it. Scarcely was he twenty paces from it, when the steeple fell with a great crash upon the sanctuary. In relating this story, the russians thought there was much courage in this prelate's conduct, but we saw in it nothing but fanatical obstinacy.'

We add the following table of population, according to surveys made in 1788.

Vol. I. p. 91.—⁴ Table of the population of Russia.

Inhabitants liable to the poll tax	18,000,000
— in the conquered provinces	1,200,000
Nobles	70,000
Clergy, bishops, popes, monks, &c.	60,000
Soldiers and sailors	570,000
Employed in administration and tribunals	28,000
Ukraine, Siberia, and the Cossacs	900,000
Crimea and Cuban	860,000
 Total of the population	 21,688,000

The historical plates annexed are only four in number, and are moderately executed.

TOPOGRAPHY. COMMERCE.

ART. VII. *A View of the United States of America, in a Series of Papers written at various Times between the Years 1787 and 1794.* By Tench Cox, of Philadelphia, Commissioner of the Revenue. Interspersed with authentic Documents: the whole tending to exhibit the Progress and present State of civil and religious Liberty, Population, Agriculture, Exports, Imports, Fisheries, Navigation, Ship Building, Manufactures, and general Improvement. 8vo. 512 p. Pr. 7s. in boards. Philadelphia, printed 1794: London, reprinted for J. Johnson. 1795.

WHILE the impolitic and destructive wars, the repeated follies and crimes, and the rapidly increasing taxes of the old governments of Europe, oblige so many of their most useful and industrious citizens, to emigrate to the new continent, a work like the present cannot fail to be highly acceptable. To the adventurer, whether he be a farmer, or an artisan, it holds forth the prospect of meliorating his situation; to those persecuted on account of their opinions, either political or religious, it presents a sacred asylum; and to the philosopher, who raises his mind above petty considerations and local prejudices, it suggests the most pleasing and most consolatory ideas.

As the introductory remarks contained in book I, chap. I, will convey an idea of Mr. T.'s plan in his own words, we shall here transcribe them.

“ The

* The progressive course of things, in young countries, renders the task of those who undertake to treat of their affairs, particularly difficult. The incessant changes, produced by public operations and private industry, occasion the representations of one year to be imperfect and dissimilar pictures, in those which follow soon after. In no country have these observations been more strikingly exemplified, than in the United States of America. The actual situation of their affairs is nearly *the reverse* of what it was at times within the memory of children. This circumstance has suggested the idea, that collections of papers, which have been published at the different stages of American affairs, during the existing peace, (like those which occupy this volume) introduced in each instance by concise explanatory remarks, and closed by such brief observations on its particular subject, as arise in the present time, would be of considerable utility to those, who may desire to know, and thoroughly to understand, the situation of the United States. The publications now disposed in that form, were all produced in America by the state of things at the moment, and were given to the world without any reservation as to the writer's name. It is an interesting presumption, therefore, to persons abroad, that considerable dependence may be reasonably placed by them upon facts, which have been, in most instances, brought forward with a view to the use of the inhabitants of the United States; and which have been stated and asserted, in the most public manner, before the best informed people of the country. Gross deceptions, or many erroneous representations, are not very likely to be found in such a collection. It is, however, prudent and necessary to observe, that the field of information and inquiry in the United States is so extensive, diversified, and variable, that many very interesting facts remain unknown to their most attentive inhabitants. There is no doubt, therefore, that those, who are well acquainted with any portion of the United States, will perceive many instances of advantages, which are not contemplated in this collection. All that is intended to be affirmed, in regard to the matter they comprise, is, that the various allegations they contain were really warranted by truth, or by sincere belief, at the time when they were written.'

Book 1, chap. II, and III, contain papers relative to the situation of America, while yet struggling with the difficulties that occurred in respect to its internal government, and foreign commerce, immediately after the cessation of hostilities.

Chap. IV. This, as well as chap. VI, book II, and the 'prefatory note,' relates wholly to the state of Pennsylvania. That state contains about 29 millions of acres; the river Delaware is navigable up to the great falls at Trenton; on its banks are situated the towns of Chester, and Bristol, and the city of Philadelphia; the last of which is the most populous seaport, and is more celebrated for its manufactures, than any other in the United States. The hand and water machines for carding and spinning cotton, a water mill for flax, hemp, and wool, gunpowder mills, steel works, rolling and slitting mills, &c. have all been

been introduced there, and some of them considerably improved. The following table will show, with what rapidity it's agriculture has been advanced :

	barrels.
Exports of flour in 1786	150,000
in 1787	202,000
in 1788	220,000
in 1789	369,000
in 1792 from Philadelphia alone	420,000

In the spring quarter of 1793, it exceeded - 200,000

By the introduction of the maple sugar, a new article has been added to the productions of Pennsylvania ; and it has been proved, that any substantial farmer may easily make 120 pounds every season, without requiring any additional hands, or utensils, but those that are necessary upon other occasions. It is to be observed too, that this operation takes place between the middle of february and the end of march, when it is too early either to plough or dig.

There is no established church in this state, consequently tithes are not exacted ; a protestant, a roman catholic, or a hebrew, may elect, or be elected, to any office whatever. No exclusive privileges, or odious corporation laws, are known there ; not only a citizen, but a foreigner, may open a shop, or a counting house, whenever or wherever he pleases. By the *census* of 1791, the population appears to have been 434,000 souls. Grain distilleries, and brew-houses, are increasing ; ship building has made a correspondent progress ; new roads have been opened ; old roads repaired ; bridges have been built ; rivers cleared, and canals cut, in a degree which must astonish any one unacquainted with the prosperous situation of the Pennsylvanians.

The aggregate value of the exports from the port of Philadelphia, during one year, ending on the 30th of september, 1792, amounted to - 3,820,646 dollars.

Do. during one year ending on the 30th } 6,958,736
of september, 1793,

Do. during one half year ending on the } 3,533,397
31st of march, 1794.

The exports of Pennsylvania, during the year ending on the 30th of september, 1793, amounted to more than one fourth of the exports of the whole of the United States.

It gives us great pleasure to learn, that the number of slaves of all ages and sexes in the city of Philadelphia has been gradually diminished to 273 ; and there are not at present more than 3000 in the whole state. The laws and constitution, not only prevent their increase, but are silently and steadily producing the total abolition of this degraded class of men.

Chap. v contains some information relative to maple sugar. It appears, that the total quantity of sugar formerly imported into America amounted to 8,416,828 pounds ; now, as four pounds of maple sugar may be made from a single tree, reckoning forty trees to an acre, 52,605 acres will supply the whole of this demand. The consumption of this article, however, is supposed to

to have been increased to 20,000,000 of pounds weight *per annum*, but the maple plantations are fully adequate to the supply.

Chap. vi consists of a concise general view of the United States, for the information of emigrants from foreign countries. To such as may be inclined to remove to America we would also recommend the perusal of Mr. Cooper's pamphlet [see our Review, vol. xx, p. 251], which abounds with ample information on this subject.

It appears from chap. vii, that the distilleries are in a very flourishing condition, and that the proprietors begin to use native grain and fruits. They are thus gradually emancipating themselves from a dependence on the West India islands.

Chap. viii. This contains a minute and interesting investigation of the assertions and predictions contained in lord Sheffield's pamphlet, relative to the commerce and manufactures of America. In respect to the carrying trade, the exportation of beef and pork, the importation of tea, shoes, paper, rum, lumber, linseed oil, painter's colours, nails, flour, wheat, gunpowder, fine and coarse hats, books, &c., his calculations are proved by the custom-house books of the United States to be fallacious. He seems to have been right in the article of salt alone, and that only in a small degree. We recommend this chapter to the serious consideration of such as may have founded their opinions on lord S.'s visionary theory, as it is supposed to have influenced both ministry and the nation, in respect to our commerce with America.

The next two chapters are intirely occupied with observations on the state of the union in the year 1792, and of the manufactures and fisheries of the United States, which are daily increasing in value and extent.

It appears from chap. xi, that the goods, wares, and merchandise, exported between the 1st of october 1790, and the 30th of september 1791, amounted to 18,399,202 dollars, 45 cents. Of this, the portion destined for the dominions of Great Britain is valued at 7,953,418 dolls. 21 cents, and that sent to the dominions of France, at 4,298,762 dolls. 26 cents. The four following chapters contain a variety of public papers relative to the tonnage of vessels, the amount of duties, &c.

Chap. xvi. This is entitled 'a summary statement of the principal facts, which characterize the american people, and their country or territory.' We shall here present the reader with a few extracts. 'The people of the United States have exploded those principles, by the operation of which religious oppressions and restrictions, of whatever description, have been imposed upon mankind; and rejecting mere toleration, they have placed upon one common and equal footing every church, sect, or society of religious men.'

'On two occasions, at the distance of four years, personal character and the public interests have produced *an orderly and unanimous election* of the chief magistrate of the United States, without one, even the smallest effort, or measure of procurement. During

During four years, the second station of executive public employment, and all of the third grade, have remained in the same hands; nor have any changes taken place in the more subordinate, but a few from voluntary resignations and death.

* The public debt is smaller in proportion to the present wealth and population of the United States, than the public debt of any other civilized nation.

* The United States, including the operations of the individual states, have sunk a much greater proportion of their public debt in the last ten years, than any other nation in the world.

* The expences of the government are very much less, in proportion to wealth and numbers, than those of any nation of Europe.

* There is neither any land tax, among the national revenues, nor is there any interior tax, or excise upon food, drink, fuel, lights, or any native, or foreign production, except a duty of about four-pence sterling upon domestic distilled spirits †. The greater part of the public burdens is paid by an impost duty on foreign goods, which being paid back on exportation, it remains only on what is actually consumed. It is in that view the lowest in the world, and operates greatly in favour of american manufactures.

* The interest of the public debt of the United States is paid quarterly, with a punctuality absolute and perfect. There is no tax on property in the funds and banks.

* The value of the manufactures of the United States is certainly greater than double the value of their exports in native commodities.

* The value of the manufactures of the United States is much greater than the gross value of all their imports, including the value of goods exported again.

* Household manufactures are carried on within the families of almost all the farmers and planters, and of a great proportion of the inhabitants of the villages and towns. This practice is increasing under the animating influence of private interest and public spirit.

* The exports of the United States have increased in the last two years about fourteen per cent. ‡.

* The exports of the United States are five times the amount of the national taxes and duties §.

* The amount of the outward freight of the ships and vessels of the United States, at this time, is probably equal to all their national taxes and duties. The inward freight is considerable. The earning of the fishing vessels, in lieu of freight, is also considerable. The coasting freights are greater in value than both the last.

* All ships and vessels depart from the United States fully laden, excepting a part of the East India traders.

* The imports of the United States are less in value than the exports, deducting the outward freights of their own ships, which are returned in goods, and neat sales of their ships to foreigners, the property imported by migrants from foreign countries, and the public impost.

** A. D. 1793.

† A. D. 1793.

‡ In the last three years they have increased from eighteen millions and one quarter, to twenty six millions of dollars. Sept. 30th 1793.

§ They are proved to be nearly six times. Sept. 30th 1793.

* Almost every known christian church exists in the United States; as also the hebrew church. There has not been a dispute between any two sects, or churches, since the revolution. There are no tithes. Marriage and burial fees, small glebes, land-rents, pew-rents, monies at interest, and voluntary contributions, are the principal means of supporting the clergy.

* The poor taxes in the United States are very small, owing to the facility with which every man and woman, and every child, who is old enough to do the lightest work, can procure a rational subsistence. The industrious poor, if frugal and sober, often place themselves, in a few years, above want.

* The education of youth has engaged a great share of the attention of the legislature of the states. Night schools for young men and boys, who are employed at labour or business in the day time, have been long and beneficially supported; and the idea of sunday schools has been zealously adopted in some places. Free schools for both sexes have been increased. Greater attention than heretofore, is paid to female education.

* It is probable, that all the jewels and diamonds worn by the citizens of the United States, their wives, and daughters, are less in value than those which sometimes form a part of the dress of an individual in several countries in Europe. *All capital stock is kept in action.* There are no *descriptions* of men in America, and a very few individuals at the active times of life, who live without some pursuit of business, profession, occupation, or trade. *All the citizens are in active habits.*

* America has not many charms for the dissipated and voluptuous part of mankind, but very many indeed for the rational, sober minded, and discreet. It is a country which affords great opportunities of comfort and prosperity to people of good property, and those of moderate property, and to the *industrious and honest poor*; a singular and pleasing proof of which last assertion is, that *there are very few, if any day labourers, in the cities and liberties of Philadelphia, of the quaker church.* That religious society is very numerous; but the sobriety, industry, and frugality, which it's members practise, enable it's poor quickly to improve their condition, in a country so favourable to the poorest members of the community.'

Book 11, chap. 1, and 11. The author, after suggesting an easy and advantageous mode of clearing woodlands, concludes thus. 'The United States, have been brought by slow degrees, to their present knowledge of the value of their wood and timber. It is said to be not more than twenty five years, since the southern live oak, or ever-green oak, has been used in ship-building. The importance of pot ash is by no means duly understood at this time, in several of the best wooded of these states. The value of the maple sugar tree is not yet universally known. It is said that the hemlock is capable of being made into shingles, fit for home consumption or exportation, in a degree which is not understood; and the white pine is more valuable than is supposed, for the same purpose. The southern pitch pine, and even the yellow pine, have been supposed, of late years, to be more suitable than white oak for beams, carlines, fills, and other straight timbers for ships and houses, in places liable to rapid decay. It is little known that it is as easy in America to procure a beam for a ship

of war, of white oak or pitch pine, in one entire piece, as it is difficult in Great Britain. The actual and progressive scarcity of all the most valuable kinds of timber, has been hitherto noticed in as small a degree, as the diversified and unequal resources of the United States in that particular. The demand for wood and timber throughout the world has been greatly extended in the present century, by the increase of the aggregate tonnage of the fleets of public and private ships, by manufactures in wood, by those carried on by means of fire, and by the wonderful increase in the number and extent of the commercial and manufacturing towns of Europe and America. The tonnage of the British navy, for example, in 1694, bears no comparison to that of 1794; and the private ships of Britain have undergone a similar augmentation. The whole mass of the tonnage of the world, is now immense. A defalcation of timber is perceived in most countries; and in the manner of what has been said concerning grain, it may be safely affirmed, that *the unavoidable deficiencies of European wood and timber can be supplied only from America.* We shall therefore rapidly arrive at the use of our new lands, through the consumption of our forests, by the countries and colonies of the old world; and the proceeds of our woods and timber, in the mean time, will be in lieu of the sales of grain and cattle. The seven remaining chapters contain an account of the tariff, of the tonnage of vessels, of the goods, wares, &c. exported; of the foreign distilled spirits imported; of the public debts; and a variety of miscellaneous reflections relative to the United States. It appears, that the duties imposed on goods imported in American vessels are far from being oppressive; the rates are ten per cent higher on foreign ships. The tonnage which paid duty in the ports of the United States, between the 1st day of October 1791, and the 30th day of September 1792, including the coasting and fishing vessels, amounted to 800,261 tons. The value of the exports between the 1st of October 1792, and the 30th of September, 1793, is stated at 26,011,788 dollars. Of these the dominions of Great Britain took to the amount of 8,431,239, and those of France, to the amount of 7,050,498 dollars.

According to the public returns of 1792, 4,869,992 gallons of distilled spirits were imported during that year; our author repeatedly calls the attention of his fellow citizens to the manufacture of beer, porter, cider, and metheglin, as well as to the policy of distilling liquors from fruits the produce of America.

The foreign and domestic debts of the United States, amounted to a little more than seventy four millions of dollars, on the first day of January 1794; from this sum seven or eight millions, purchased by means of the sinking funds, are to be deducted. Of the entire balance, about fourteen millions will not pay interest until the year 1800. Much of the debt bears an interest of only one half the established rate; some of two thirds, some of three fourths, and some of four fifths of the medium legal interest of the states: it therefore results, that forty eight millions of dollars in species, about 11,000,000l. sterling, would purchase or discharge all the debts of the United States, which they owe to individuals, or to bodies politic, other than themselves.

The revenues were computed, in 1791, at 3,329,750, and in 1792 at 3,700,000 dollars, and they have exceeded these estimates. The surplus revenue of 1793, was calculated at 2,300,000 dollars.

The advantages arising to Great Britain from a friendly intercourse with the United States will appear evident, when it is recollect, that the latter, in 1791, took from the former to the amount of 3,929,771l. 12s. 8d. in manufactures, and that America actually purchases from this country 'a greater balance of manufactured goods' than is consumed by Russia, Denmark, Norway, Sweden, Prussia, Germany, Holland, Portugal, Spain, Turkey, &c.

It is obvious, that in this very valuable work, which contains a variety of curious and interesting matter, Mr. C. has been obliged, from the very nature of his plan, to sacrifice every idea of arrangement, and that, while addressing himself to a very numerous class of his fellow citizens, he has been but little solicitous in respect to style and composition, as he is apparently more ambitious of utility than elegance.

C H E M I S T R Y.

ART. VIII. *An Essay on Combustion, with a View to a new Art of Dying and Painting. Wherein the Phlogistic and Antiphlogistic Hypotheses are proved erroneous.* By Mrs. Fulham. 8vo. 196 pages. Price 3s. 6d. sewed. Johnson. 1794.

CHEMICAL philosophy was till lately advancing with a very rapid progress; but the three or four last years have been as barren of discoveries as they have been productive of disasters. Humanity has undoubtedly much more serious calamities than the interruption of science to deplore; yet in the estimation of all lovers of peace and the arts of peace, this must appear an evil of sufficient magnitude.

The less others have done, and the lower our immediate expectations had fallen, the more do we feel gratified by the pleasing and profound views of these unexplored qualities of bodies, which the present essay exhibits. Of the rise and progress of Mrs. F's. ingenious researches, the first sentences in her preface give a distinct idea.

P. 3.— The possibility of making cloths of gold, silver, and other metals, by chymical processes, occurred to me in the year 1780: the project being mentioned to Dr. Fulham, and some friends, was deemed improbable. However, after some time, I had the satisfaction of realizing the idea, in some degree, by experiment.

Animated by this small success, I have, from time to time, ever since, prosecuted the subject as far as pecuniary circumstances would permit.

I imagined in the beginning, that a few experiments would determine the problem; but experience soon convinced me, that a very great number indeed were necessary, before such an art could be brought to any tolerable degree of perfection.

A narration of the numerous experiments, which I made with this view, would far exceed the bounds, I prescribe myself in this essay; I shall therefore present the reader only with a few, selecting such as I judge most interesting, and best adapted to illustrate the subject.

Though I was, after some considerable time, able to make small bits of cloth of gold, and silver, yet I did not think them worthy of public

public attention; but by persevering, I at length succeeded in making pieces of gold cloth, as large as my finances would admit.

Some time after this period, I found the invention was applicable to painting, and would also contribute to facilitate the study of geography: for I have applied it to some maps, the rivers of which I represented in silver, and the cities in gold. The rivers appearing, as it were, in silver streams, have a most pleasing effect on the sight, and relieve the eye of that painful search for the course, and origin, of rivers, the minutest branches of which can be splendidly represented in this way.'

The introduction contains a concise but uncommonly clear view of the changes undergone by that part of the theory of chemistry, which respects the difference between inflammable and uninflammable substances. To Mr. Lavoisier's explanation of calcination and reduction, 1, its want of simplicity is objected. He derives, it is said, the oxygen that oxygenates bodies from air, acids, water, oxyds, and other sources; nor is his catalogue of reducing bodies less numerous.—We must confess ourselves not greatly moved by these remote considerations, and they surely ought never to stand a moment in competition with direct experiments. We could have disputed, perhaps with some plausibility, the validity of Mrs. F.'s objection. We might have said, that, if combustible bodies be uniformly altered by the accession of a certain principle, there is abundant simplicity in this part of nature's operations. Nay, if we could not retort the charge of complication, we might perhaps, by appealing to the *taste* of some philosophers, instead of their *judgment*, stand a chance of fixing the imputation of inconsistency upon our author's theory. For she maintains, that it is the hydrogen of water alone, that restores bodies to their combustible state; and that it is oxygen of water alone, that oxygenates combustibles. Now does it not sound extraordinary, that among the numerous bodies containing oxygen, apparently in a state of loose combination, water should be the only source, whence it is drawn by other bodies? Nothing therefore seems to be safely deducible from such arguments, since they may be alike employed to defend or attack any theory; so, as has been often said before, let us abide strictly by the result of experiment.

The 2d objection of Mrs. F. is not easily repelled. Mr. Lavoisier imputes the increase of weight in well-known cases to absorption of oxygen alone; yet he states, that, except light and caloric, the whole of oxygen air is absorbed: but the driest oxygen air in Dr. Priestley's and Mr. Kirwan's experiments was found to contain water also; therefore oxyds are compounds of combustible bodies, oxygen, and water.

A 3d objection stated in the introduction, but of which the force is only manifest from the subsequent experiments, is this; Mr. Lavoisier effects oxygenation and reduction by a single affinity. In a very common case, when iron reduces copper contained in sulfate of copper, it only attracts, according to him, the oxygen from the copper.

Among the merits of Mrs. F. it is not the smallest, that, like Scheele, she was able to accomplish her purposes with so little apparatus; the number and variety of the facts she relates seem to remove all shadow of suspicion respecting the conclusiveness of experiments so conducted; and it only remains to be regretted, that the researches of this lady

should be restrained by the cause which Juvenal assigns, where he says :

“ Haud facile emergunt quorum virtutibus obstat
“ Res angusta domi—

Chapter 1 contains an account of reductions by hydrogen gas. It appears, that bits of silk, white or coloured, dipped in various solutions of metals, and exposed to a current of hydrogen air, after some time showed particles of reduced metal. A short quotation will explain the manner, in which the most important of these experiments were instituted.

P. 24.—‘ I immersed a bit of silk* in a solution of oxygenated muriate of mercury in distilled water, and dried it in the air; it was then exposed to a stream of hydrogen gas; but underwent no visible change.

‘ I dipped another bit of silk in the same solution of mercury, and exposed it, *while wet*, to the same current of gas; the metal was soon reduced in a beautiful manner, and resembled silver.

‘ The reduction began suddenly, with scarce any appearance of previous stain; some very faint, but at the same time transparent colours attended it: the most remarkable of these were a light orange, with a fringe of blue, and a yellow verging on a faint green. These colours soon disappeared,

‘ After the silk was turned, I observed, that its texture was, in some parts, concealed by a thin film, which, as the reduction proceeded, was perceived to dart along the threads of the silk, gilding them in a beautiful manner, and exhibiting the texture very distinctly.’

From the curious variety of appearances described in this chapter, Mrs. F. concludes,

P. 36.—‘ 1. Hydrogen is capable of reducing the metals in the ordinary temperature of the atmosphere.

‘ 2. Water promotes, and accelerates, these reductions, in a very remarkable manner.

‘ 3. Ether, and alcohol, do not promote these reductions, without the aid of water.

‘ 4. A variety of colours accompanies these reductions, similar to what appears, during the calcination of metals, by heat and air; and depends on the same cause: viz. the quantity of oxygen combined with the metal.

‘ These colours have not been observed hitherto; nor indeed could they; as the metals were reduced in close vessels, and in high degrees of heat.

‘ 5. These reductions often disappear.

‘ This is commonly owing to an imperfect, and partial reduction of the metal: for the acid, and water, remaining in that part of the metallic solution, not reduced, recalcines these delicate films: sometimes the disappearance of the metallic lustre depends on the nature of the metal itself: thus arsenic, lead, silver, &c., suffer some degree of calcination by water and atmospheric air.

‘ Messrs. Bergman and Keir relate instances, in which silver after being precipitated in its metallic state, was recalcined, and disappeared.

* In the experiments here related white is always to be understood.

* I first

• I first imagined, that water promoted these reductions by minutely dividing the particles of the metallic salt, and by condensing the gas, and bringing its hydrogen, and the metallic oxid, within the sphere of attraction; the hydrogen either uniting to the metallic earth and reducing it, as the phlogistians suppose; or uniting with, and separating the oxygen of the metal, and thus restoring it to the metallic form, as the antiphlogistians maintain.

• But it is evident from the experiments related, that water does not promote these reductions solely, by minutely dividing the particles of the metallic salt: for were this the case, ether, and alcohol, should promote the reduction of the metallic salts, which they dissolve, since they divide their particles, as minutely as water can.

• Since then metallic solutions in ether, and alcohol, cannot be reduced by hydrogen gas; it follows that the above supposition concerning the mode of agency of water does not account for the reduction of metals in this way.

Finally, after quoting facts to show, that a double affinity always takes place in preference to a single affinity, our author observes,

P. 40.—• The hydrogen of the gas unites to the oxygen of the water, while the hydrogen of the latter unites in its nascent state to the oxygen of the metal, reduces it, and forms water.

• Thus what could never be effected by a single, is readily performed by a double affinity.

• Hence it follows, that the hydrogen of the gas is oxygenated by the oxygen of the water, while the metal is, at the same time, restored to its combustible state. It also follows, that the quantity of water formed is double that decomposed.

In the first experiments on solutions of gold and silver, brilliant specks of reduced metal were perceived; on close attention they appeared to be owing to small drops of water carried up by the current of elastic fluid (which was extricated by effervescence) and deposited on the silk.—This observation led to the experiments which we have just quoted.

Chap. II. *Reductions by phosphorus.*—A solution of phosphorus in ether was prepared by placing a phial containing these two substances in hot sand, pressing on the cork with the finger, and shaking the phial when the phosphorus was melted. As danger attends this preparation from the possible bursting of the phial, would it not be better to use a metallic phial? The following remarks explain the advantages of this method of conducting the experiments.

P. 42.—• After some observation, it was perceived, that the ether flies off, and leaves the phosphorus pure, and minutely divided in the fibres of the silk: the ether, from its great volatility, first evaporates, and, at the same time, produces a very considerable degree of cold, which effectually prevents the evaporation, and combustion, of the phosphorus.

• After the ether evaporates, the cold ceases, and the combustion of the phosphorus commences, attended with white fumes, which continue till the whole is consumed, if no other power intervene.

• Hence it is evident, that this preparation of phosphorus has a simplicity, and elegance, not always to be obtained.

• It has also another great advantage in experiments of this kind; for it does not change, in the smallest degree, the white colour of silk, during

during its slow combustion, which is not attended with heat sufficient to affect the most delicate colour. This property of not affecting the colour of the silk renders observation, and experiment, more accurate; as whatever change supervenes, must depend either on the metallic solution itself, or on the action of the phosphorus on the same?

This chapter contains a number of elegant experiments. They afford the same general result as those of chap. i. Two inferences are essential to a proper analysis of the present essay.

P. 50.—^c Phosphorus does not reduce gold by giving the metallic earth phlogiston, as the phlogistians suppose; for were this opinion true, a solution of gold in ether, or alcohol, should be reduced by the phosphorus as effectually as a solution of gold in water is.

Phosphorus does not reduce gold, by combining with, and separating, the oxygen of the gold, as the antiphlogistians assert; for were this the case, the particles of the phosphorus so attenuated by the ether, should reduce a solution of gold in ether, or alcohol, as well as a solution of gold in water, since the impediment opposed by the attraction of cohesion is equally removed in both cases.

Mrs. F. has picked up on her way a variety of curious facts. Here is an instance.

P. 55.—She often remarked, ‘that the reduction commences first on the margin of the stain, which the solution of phosphorus, and that of the metal, produce in the silk: I was a long time at a loss to account for this appearance; but the cause was accidentally discovered; for happening to spill a few drops of the solution of phosphorus on a table, I observed, that, as they evaporated, watery circles were formed round the spaces, on which the drops fell; and that all the parts within the circles were dry.

‘ This explains why the reduction begins on the margin of the stain.’

The following beautiful experiment we quote, to tempt our readers to repeat it. ‘ A piece of silk was immersed in the solution of phosphorus; when the ether had evaporated and the phosphorus began to fume, a solution of nitrate of silver in water was applied with a camel’s-hair pencil, and instantly the silver was restored to its metallic splendour.’

The five following chapters contain a large induction of similar facts—a series of experiments was successively made with sulphur, alkaline sulphur, sulphurated hydrogen gas, phosphorated hydrogen gas, and charcoal. At the conclusion of chap. vii, Mrs. F. applies her doctrine, with great ingenuity, to reductions by charcoal in high temperatures. Dr. Priestley had observed, that charcoal, intensely heated, will attract water in the midst of the hottest fire through any pores in the retort.

P. 138.—^c Now,’ says Mrs. F., ‘ since water is essential to the reduction of metals in low degrees of heat; and since that fluid is always present, when metals are reduced by charcoal in high degrees of heat; it is manifest, that charcoal acts in the same manner in both these temperatures; and since water is easily, and instantly, decomposed by charcoal at a red heat, as the antiphlogistians themselves allow; it clearly follows that their theory of metallic reduction is erroneous: for since the water is instantly decomposed by the charcoal, it is a necessary consequence, that its carbure must unite with the oxygen of

the water, while the hydrogen of the latter unites, in its nascent state, with the oxygen of the metal, and reduces it, forming a new quantity of water, equal to that decomposed: this new quantity of water may be decomposed in its turn: so that a thimble full of water would be sufficient to reduce any quantity of metal; provided the water were prevented from escaping, and time enough allowed.'

Chap. viii, and ix. *Reductions by light and acids.*—Chap. x. *Oxygenation of combustible bodies.*—On this, which may be called the counterpart of the subject of the preceding pages, our author is more concise. She relates no experiments of her own, but must be allowed to reason with great sagacity from those of others; for example, speaking of a well-known experiment, she observes:

p. 163.—‘When nitrous, and vital air, are mixed; the whole mass “hisses, turns red, grows warm, and contracts in bulk,” the azote of the nitrous air attracts the oxygen of the water, and forms nitrous acid, while the hydrogen of the water unites in its nascent state with the oxygen of the vital air, and forms a quantity of water equal to that decomposed.

‘Hence while the azote of the nitrous air is oxygenated, the caloric is restored to its combustible state.

‘But it is to be observed,’ says M. Bergman, treating of this experiment, ‘that the decomposition of nitrous air is the effect of a double attraction; the phlogiston is attracted by the vital air, and the acid part by the water. Therefore, when the mixture is made in a phial immersed in mercury, the experiment fails.’

Oxygenation, in the light Mrs. F. considers it, is doubtless as susceptible of curious experiments as reduction; nor can we name any person more capable of devising and executing them, than the lady whose work we have been analysing. A celebrated philosopher, once the inhabitant of this country, to whom chemistry owes the addition of more facts than perhaps to any other person, was supported in his researches by a number of public-spirited individuals. If these times wore a more smiling aspect, we should almost indulge an hope, that Mrs. F. might meet with similar countenance. That she deserves it, will be acknowledged by every intelligent reader of this essay; and she does not scruple to avow, that she has incurred in her investigation ‘an expence disproportionate to the fortune that supported it.’ ‘As to patrons,’ she adds, ‘I have heard of such beings, but never saw one.’

Of the present publication there only remains chap. xi, or the conclusion. It contains a recapitulation of all the inferences to be deduced from the preceding experiments; with the chief of these we have already made our readers acquainted.

The explanation of some cases in chap. x will at first appear a little forced, as in p. 172. And the novelty of Mrs. F.’s theory, we must confess, deters us from immediately expressing a decisive opinion in its favour. She has clearly proved the necessity of water to reduction: as to this point, we think, there can be no hesitation. To the next step in her reasoning we do not see how the objection, that has often been urged by ingenious philosophers against the decomposition of water, can apply; in many of her experiments it cannot be said to serve as the body of any elastic fluid.

One difficulty may perhaps require to be more fully cleared up. In a variety of cases such changes of colour occurred as bespeak an incipient reduction, or some degree of privation of oxygen; and yet no water is supposed present. We could refer to many passages; but by quoting one we shall be better understood.

P. 65.—‘ A few drops of a solution of fused nitrate of silver in alcohol were poured into a china cup containing a solution of phosphorus in ether: instantly a black precipitate, with a tinge of brown, was formed; but no silver in its metallic state could be perceived.

After some time the precipitate attracted moisture from the air; and some films of reduced silver appeared.’

Shall we have recourse here to the inevitable impurity of our materials, and say, that there was water enough present to produce a partial but not a complete effect? or, in opposition to Mrs. F., that the simple attraction of the combustible body was sufficient to detach a portion of the oxygen, but not the whole? But those who should insist upon this objection would be obliged to allow, that some new principle is necessary to explain the phenomenon.

The writer of this article, to whom Mrs. F. is so much a stranger, that he did not know such a lady existed, before he saw her essay advertised, takes the liberty of suggesting, whether it might not promote her wish to carry on her elegant art towards perfection, if she could contrive to expose to public view some of those maps with silver streams, and pieces of gold cloth, of which she says she is in possession.

We desire it may be understood, that we could have admired the spirit and success, with which a single female has attacked two such bodies as the phlogistians and anti-phlogistians. The opportunity for compliments was inviting, but in an affair of gallantry we trust to the imagination of our readers.

B. W.

POETRY. THE DRAMA.

ART. IX. *Poetical Sketches.* By Ann Batten Christall. Small Svo. 187 pages. Price 5s. sewed. Johnson. 1795.

POESY, the child of nature, if sometimes improved, is also sometimes spoiled, by the moulding hand of art. In the present state of refinement, in which every effort of genius is subjected, with tyrannical rigour, to established rule; and in which poetry, in particular, is often rather the mechanical production of patient ingenuity, than the spontaneous offspring of a vigorous imagination; a poet, writing from the pure impulse of natural sensibility, and giving free range to an untutored fancy, is a phenomenon, entitled to notice at least for its rarity. Productions, thus fairly dug out of the mine of invention, though presented to the public eye without the last polish of art, or even with some unsightly incrustations, ought not to be trampled upon with disdain.

The small volume of poems here offered to the public are not written exactly according to the rules of art. The writer has not had it in her power to enrich either her fancy, or her vocabulary, from the treasures of antiquity. She has not been much

much indebted for imagery, or phraseology, to modern poets: she has not confined herself strictly to the established laws of English versification: we must add, that she has not always been so careful as might have been wished, to choose perfect rhimes, or to avoid prosaic diction. Nevertheless she has written many pieces, which discover no inconsiderable portion of poetical feeling and energy: her descriptions of nature are often such, as could not have been produced without a lively fancy; and sometimes her verse gratifies the ear with a continued flow of melody. In those pieces, in which the verse is irregular, and of which the principal busines is to describe natural objects, or to express emotions or passions, miss C. has succeeded best. Her first set of poems, *Before Twilight*; *Morning*; *Noon*; *Evening*; *Night*; has considerable merit. These are connected, but the following will be understood, detached from the rest.

MORNING. ROSAMONDE. P. 9.

‘ Wild midst the teeming buds of opening may,
Breaking large branches from the flow'ry thorn,

O'er the fern'd hills see Rosamonda stray,

Scattering the pearls which the gay leaves adora!

Her ringlets o'er her temples play,

Flush'd with the orient splendour of the morn.

The sun broke forth—and wide its glories threw,

Blushing along the sky, and sparkling in the dew.

The plains gay-glitter'd with ethereal light;

And the field-melody,

Nature's wild harmony,

Breath'd love, and sang delight!

Fresh Rosamonde the glowing scene surveys,

Her youthful bosom inly flung with pain;

Early amid the shadowy trees she strays,

Her shining eyes the starting tears restrain:

While tyrant love within her pulses plays,

O'er the wet grass she flew with wild disdain.

She flew from thought, and far

She sang, and hail'd the morning star.

Her voice was pinion'd on the wind,

Which wafts her notes around;

Encircling zephyrs caught each sound,

And bore them echoing through the wood,

Where pleas'd offended Urban stood,

With archest smile, yet musical and kind:

Conquering the sigh, she gayly fung,

And scorn loud-trembled on her wieri tongue.

‘ While Urban stood, and held her in his eyes,

He to his lips applies

The soft breath'd flute;

Whose notes, when touch'd with art,

Steal to the inmost heart,

And throw the tyrannizing spirit down—

While vanity and pride are charm'd and mute.

‘ Those

Those lays reach'd Rosamonda's ear,
 She fluttering, like a bird whom fear
 Has drawn within the fascinating serpent's fangs,
 Unable to conceal the pangs
 Of pride, conflicting with returning love,
 To hide her blushes, darts amid the grove :
 Sweet flowers fall sprinkle from her lovely eyes,
 Which drown her short liv'd scorn ;
 But as she moves, the young musician flies,
 Leaves her all wild, sad, weeping, and forlorn !
 Nearly of the same character are these verses.

WRITTEN IN DEVONSHIRE, NEAR THE DART. p. 62.

* Hail, Devon ! in thy bosom let me rest,
 And pour forth music from my raptur'd breast :
 I'll stray thy meadow'd hills
 And plains along,
 And loudly sing the widely-varied song,
 Tracing thy rivers, and thy bubbling rills.
 * Oft, rising from the sea, the tempest lours,
 And buoy'd on winds the clouds majestic sail,
 Which scattering burst in wide and frequent showers,
 Swelling the streams which glide thro' every vale ;
 Yet are the marshy plains bedeck'd with flowers,
 And balmy sweets are borne in ev'ry gale.
 Where Dart romantic winds its mazy course,
 And mossy rocks adhere to woody hills,
 From whence each creeping rill its store distills,
 And wandering waters join with rapid force ;
 There Nature's hand has wildly strown her flowers,
 And varying prospects strike the roving eyes ;
 Rough-hanging woods o'er cultur'd hills arise ;
 Thick ivy spreads around huge antic towers,
 And fruitful groves
 Scatter their blossoms fast as falling showers,
 Perfuming ev'ry stream which o'er the landscape pours.
 * Along the grassy banks how sweet to stray,
 When the mild eve smiles in the glowing west,
 And lengthen'd shades proclaim departing day,
 And fainting sun-beams in the waters play,
 When every bird seeks its accustom'd rest !
 How grand, to see the burning orb descend,
 And the grave sky wrapp'd in its nightly robes,
 Whether resplendent with the starry globes,
 Or silver'd by the mildly-solemn moon,
 When nightingales their lonely songs resume,
 And folly's sons their babbling noise suspend !
 * Or when the darkening clouds fly o'er the sea,
 And early morning beams a cheerful ray,
 Waking melodious songsters from each tree ;
 How sweet beneath each dewy hill
 Amid the pleasing shades to stray,

Where

Where nectar'd flowers their sweets distil,
Whose watery pearls reflect the day!
To scent the jonquil's rich perfume,
To pluck the hawthorn's tender briars,
As wild beneath each flowery hedge
Fair strawberries with violets bloom,
And every joy of spring conspires!
Nature's wild songsters from each bush and tree
Invite the early walk, and breathe delight;
What bosom heaves not with warm sympathy
When the gay lark salutes the new born light?
Hark! where the shrill-ton'd thrush,
Sweet whistling, carols the wild harmony!
The linnet warbles, and from yonder bush
The robin pours soft strains of melody!
Hail, Devon! while through thy lov'd woods I stray,
O! let me loudly pour the grateful lay!
Tell each luxuriant bank where violets grow,
Each mazy vale, where fragrant woodbines wind,
How much of their bewitching charms they owe
To the sweet peace which fills my happy mind.
Ah! where again will it such pleasures find?
O, lov'd society! the heartfelt lay
Is all the humble muse can now bestow;
Thy praises still I sing, as on I stray,
Writ in my heart amid each strain they flow.'

Other pieces, of the descriptive and pathetic kind, are, *Elegy on a young Lady*; to a *Lady on the rise of the Morn*; the *Enthusiast*, and several smaller odes and songs. In two or three longer pieces, *Holbain*; the *Triumph of Superstition*; and *Carmel*, in which the authoress has attempted to unite the narrative with the descriptive, she has not been equally successful. We shall add the following pleasing lines.

LEAVING THE COUNTRY EARLY IN THE SPRING. P. 57.

While joy re-animates the fields,
And spring her odorous treasures yields;
While love inspires the happy grove,
And music breaks from every spray;
I leave the sweet retreat I love,
Ere bloss'ming hawthorn greets the may:
Sad destiny! O! let me plaintive pour
O'er the unopen'd bud an unrefreshing shower.
To yonder hills, which bound the sight,
Where blushing eve dissolves in night,
To the wild heath, o'er which the gale
Bleak wafts each sweet perfume of spring,
And to the weed-grown briary vale
Sorrowing the parting lay I sing;
"Sweet flowers of spring, enlivening day,
"Nature's unfolding charms fleet fast away."

At

* At morn I've view'd the glimmering light
 Break from the east, and chase the night ;
 Then stray'd amid the frosty dews
 While soaring larks shrill chanting rise,
 And mark'd the thousand varying hues
 That streak the glowing morning skies.
 " Sweet air of spring, enlivening day,
 " Nature's unfolding charms fleet fast away."
 * No daisied lawns shall greet my eye,
 Reluctant from their sweets I fly ;
 No more, wild wandering o'er the plains,
 I share each innocent delight ;
 The tinkling flocks, the woodland strains,
 The rural dance no more invite.
 Sad destiny ! O ! let me plaintive pour
 O'er the unopen'd bud an unrefreshing shower.

An elegant vignette, from the story of Holbain, is prefixed.

ART. x. *The Coffee House. A Characteristic Poem.* 4to. 16 pa.
Price 1s. 6d. *Robinsons.* 1795.

A COFFEE HOUSE is certainly a very fruitful field of satirical speculation, and furnishes ample materials for a characteristic poem. To say of this, that it does full justice to the subject, would be too high commendation. But thus much may be truly said ; that it is a lively, and for the most part humourous exhibition of real characters, sketched in a manner, which will give the reader no mean idea of the writer's poetical talents. The author appears to have been an attentive observer of life, and gives a faithful transcript of manners. His characters are, an orator *magnetizing* a gaping group with his political harangue ; a close-fisted stockholder, who has just received his dividend ; a company of frolicsome youths, who, after dining merrily, repair to the play ; a thoughtful young man, devoted to study, taste and sentiment, but pining in poverty ; a party of hypocritical old bachelors, who, though stoic in conversation, are in secret amorous dotards ; a matrimonial slave, just escaped from an imperious dame, whom he lately married to repair a shattered fortune ; a junto of state malecontents ; and a gallant young soldier making love to the bar-maid. We select from these the third group. p. 5.

* See yon gay troop, how suddenly they rise,
 In joyful extasy laughing full loud :
 With boisterous mirth they snatch their high crown'd hats
 From off the trembling pegs ; for Bourdeaux' grape
 Brews now a second ferment in their veins,
 And sparkles in their eyes with liquid fire.
 See from a lavish hand, and the quick jerk
 Of generous carelessness, the cash rebounds
 Upon the half-drown'd table ; whilst the brisk
 And active waiter sweeps away the mass,
 Splendid and heavy ; nor the joke disdains

On his obsequious smiles, and ready bow.
 Some to theatric domes their steps direct,
 To see fair heroines, urg'd by tragic woes,
 Pump high their swelling bosoms; or their eyes
 Wipe with the snowy kerchief not their own.
 To some, more genial to the present flow
 Of animal delight, lo! broad-fac'd mirth
 Leads in her parent farce;—or, with an air
 Half serious and half jesting, the gay muse
 Of comedy upholds her varying glaſs,
 And teaches the unburthen'd heart of youth
 To smile with Farren, or to laugh with Quick.

ART. XI. *Ode sur la Guerre*. Par B. Frere Cherensi, auteur de *Heros moderne*, et de la Comedie intitulée, *L'Amant Timide*. An Ode on War. By B. F. Cherensi, Author of the Modern Hero, and a Comedy entitled, the Timid Lover. 12mo. 15 pages 1795.

THE horrors of war, in these verses, are pathetically described, and deprecated in terms well becoming a friend to freedom and humanity. The author dedicates his poem to lord Stanhope, ‘ that intrepid man, who, in january last, regardless of his rank, and of the passions which swayed the minds of men, in a noble strain of manly eloquence, dared, before a prejudiced and courtly audience, to deprecate the impolicy of war, shudder at it's slaughter, and weep for it's miseries.’

ART. XII. *Cabal and Love*; a Tragedy. Translated from the German of Frederic Schiller, Author of the *Robbers*, *Don Carlos*, *Conspiracy of Fiesca*, &c. 8vo. 119 pages. Price 2s. Boosey, 1795.

GERMAN literature, from various causes, has been in this country treated with undeserving neglect. Before the present century, the german writers were indeed chiefly distinguished by learned industry. But from the time that the illustrious Haller roused the sleeping genius of Germany, a succession of writers has appeared, who have completely rescued their country from the reproach of deficiency in the powers of invention. The names of Wieland, Lessing, Gesner, Goëthe, and Schiller, are famous not only in Germany, but wherever german letters are known.

Frederic Schiller, beside the tragedies mentioned in the title of the present article, has written a history of the separation of the Netherlands, a history of the thirty-year's war, and many fugitive pieces. He is known to the english reader from good translations of the *Robbers*, and of the *Ghost-Seer*, a very striking but unfinished novel.

Energy is the characteristic of Schiller's pencil; the terrible is his delight. His genius is formed to act strongly on the rude and vulgar mind: but he is continually offending the more refined by the perpetual sacrifice of probability to effect. Few writers have been better able to give full expression to those fiercer passions which convulse the soul.

A writer of Schiller's cast furnishes an arduous task to his translator. The present translator seems well aware of the difficulty of his undertaking, and modestly expresses an apprehension, that he may not have been

been able ‘to preservye unabated the author’s fervor, or to save undiminished the interest of each succeeding incident.’ We shall not flatter him so far as to say, that his apprehension is wholly unfounded. The translation would have been more perfect, had the translator made a bolder use of the strong natural language of passion, and had he adhered more closely to the original. One character, the mother of Louisa, is wholly omitted; and of course portions of several scenes in which she appears are suppressed. Many other passages of the original are either entirely passed over, or materially altered. In all respects the translation is singularly free; in so much that the scene between lady Milford and Louisa, particularly the latter part, may be said to be written anew by the english author. The last scene between Worm and Louisa is at best improbable, and her agitation ought not to have been softened down by any language less impassioned than Schiller’s ‘words that burn.’—Referring our readers for further remarks on Schiller to the first volume of the *Speculator*, in which a very faithful version is given of the *fifth act* of this tragedy, we shall copy the first scene of the same act, after premising some necessary information concerning the plot.

Louisa, the daughter of Miller, a poor musician, is passionately admired by Ferdinand baron Walter, the son of president count Falkener, of high rank in the court of a german prince. His passion is returned with equal ardour and delicacy by Louisa. Miller unwillingly permits the unequal attachment. The president, unprincipled, crafty, and ambitious, had determined to sacrifice his son, by uniting his hand to that of lady Milford, the mistress of the prince, in order to keep up the strength of the political cabal, to which he owes his consequence. The love of Ferdinand violently opposes this measure. The president, by the advice of his secretary Worm, enters into a villainous plot to separate the lovers. Louisa’s parents are falsely accused, and threatened with death. To save them, Louisa consents to write a letter, renouncing her lover for another, and takes a solemn oath not to discover the secret. This letter is thrown by accident in the way of Ferdinand, who falls into the snare. His love is instantly converted into jealousy and hate, and he forms a black project of revenge. Louisa, threatened by lady Milford, and fettered by the dreadful secret, which was for ever to ruin her love and wound her honour, becomes weary of life. In this situation of things, the fifth act commences with the return of Miller to his house. p. 93.

* ACT V. SCENE I.—*The dusk of the evening—A room in MILLER’s house.*

* (The scene discovers LOUISA sitting in a corner of the room in a disconsolate posture—After a long pause, MILLER enters with a lanthorn in his hand; looks anxiously about the room, without perceiving his daughter; then lays his hat on the table, and sets the lanthorn down.)

* Miller.—What!—not here neither?—(syringing his hands) Good God! I can no more—Each street I have traversed—At every door I have knocked; but no one has beheld my child—(a short pause) Oh heavenly powers!—If this fond father’s heart glows with too warm affection for this child, let me not know the doom I dread—Let me not live to feel this worst of human ills; but, kindly snatch me from so dire a scene; and in death’s sleep end each corroding pang.

Louisa.

• *Louisa.* (in a plaintive voice) Why mourns my father thus ?

• *Miller.* (overjoyed) And can it be ?—It is—it is my own *Louisa*—But why thus all alone, and in the dark ?

• *Louisa.* When thus I am wrapped in sullen night, with me doth all seem well ; for, to me sweetly congenial is the sable gloom.

• *Miller.* Did I not know your mind's unfulfilled purity, I should think that guilt had prompted this sad lower ; for, what but minds that are corrupt, thus shun the light ?

• *Louisa.* Ah father !—here is your inference not nice enough—Oh ! for once, away with common notions, and prescribed ideas—Off from the beaten track ; and, with a clear acumen, consider a female's mind.—They call us soft and weak ; poor even in thought, and timid in resolve—So indeed sometimes we are—But, when once the fibres of the mind are strung ; once roused the passions that awake the soul ; trust me, by the bold nerve of intellect is our sex as well marked as your's—Father, will you take charge of this letter ?

• *Miller.* To whom, *Louisa* ?

• *Louisa.* Singular question indeed—To whom should it be but to Ferdinand, the spring of my every thought.

• *Miller.* (alarmed) *Louisa*, I am determined to open this letter.

• *Louisa.* Do as you will ; but you will learn nothing—Dark is the character, in which each line is traced—No eye, save that of love, can see the drift ; but passion's ken will find, that with emphatic meaning every word is fraught.

• *Miller.* (reads) “ Ferdinand, thou art betrayed—By a villainy unparalleled, the ties, which so sweetly united our faith, are dissolved—A tremendous oath has fettered my tongue ; and thy father's listeners watch all around—Yet my beloved, if, like me, all fear thou deride ; and like me, with courage be armed, I know a third place, where weak is the force of an oath ; and where listeners will find no terrors—(Miller pauses here, and looks *Louisa* earnestly in the face).

• *Louisa.* Why that earnest look, father ?

• *Miller.* (proceeding with the letter) “ With unshakeable firmness thou must wander through a long dark passage ; thou must pierce the black regions, where thou wilt find *Louisa* thy guide—Tenderness must pervade thy whole frame—The breath thou breathest, must be the very breath of love—*Louisa* the grand goal of desire—If thus inflexibly thy mind be nerved, haste away when the clock of the carmelite steeple strikes twelve—But if soul thou do lack ; and like a tame dastard do shudder and shrink, dash out the word courageous from thy sex ; for a maiden overwhelms thee with shame.”

• *Miller.* (Looks at *Louisa* for some time very fixedly, then in a low trembling voice) And this third place, *Louisa* ?

• *Louisa.* Seek not to know it—It will be in vain ; Ferdinand will find it.

• *Miller.* Name it, my child ; nor keep me longer in suspense.

• *Louisa.* I know no soft and lovely name that suits it—O love ! hadst thou created titles, then what a name would this heavenly spot have had ?—This third place, my good father, is, (looking at him pointedly)—the grave.

• *Miller.* (staggering to a chair) Oh heavens !

• *Louisa.* Doth brightness terrify ; or doth beauty appal ?—Why so shocked ?—’Tis but the name that is so hideous—Away with little fears !—

Sears!—What is in a name?—Do I not invite him to the sweet abode of peace?—To the mansions of the blessed?—Suppress this dread; and keep in view the dazzling edifice of eternal bliss—Thither I bend my way—'Tis time to shift this dismal scene—High time to withdraw, when every moment we feel that we are scorned.

• *Miller.* Then all my comfort is to learn, that Suicide is your fixed intent—Oh God!—Suicide, that most tremendous of crimes!—Of which to repent, no space of time is allowed; for, the very moment of guilt is the period of life.

• *Louisa.* (*sitting on the chair near the table, and biding her face with her hands*) Merciful powers!

• *Miller.* (*warmly*) Oh Louisa!—If in that heart of yours, there still be room to feel for him, whom once you gave the name of parent—Oh! mark my words—Low have you bowed me, my only one; low! low! perhaps even to the grave!—Need I say, you are my all, the very idol of my soul—And will you tear yourself, my only blessing, from me; and leave me destitute of all that life esteems?

• *Louisa.* (*kissing his hand with great emotion*) Dear father, I quit this world your greatest debtor; but in the life to come I will pay your fondness ten fold back.

• *Miller.* (*fixing her with his eye*) Take heed, my child, that your reckoning be not false—(*proceeding in a solemn manner*) Shall we there meet, Louisa?—On that grand and solemn day, when the avenging hand of the most high will punish every act, repugnant to the law of faith—(*Louisa falls on her father's neck; he continuing with great earnestness*) On that awful day, when the final doom of all must be according to the work achieved, vain will be the voice of supplication—vain a fond father's intercession—The judge of mankind will hold the scale of equity; and must be deaf to entreaty and prayer—(*with great feeling*) How then?—Unhappy girl, how then?

• *Louisa.* (*clinging around her father's neck*) Father, forbear—forbear.

• *Miller.* Once more I warn you—Each faculty of thought collect—To follow your bier to the tomb would almost turn my brain; but (*shuddering*) thus to see you rush into your maker's presence—

• *Louisa.* (*stopping him, violently agitated*) Hold here, for mercy's sake, my father.

Miller. (*very warmly*) Call me not so—you are no more my child—and, to the weight of sins, wherewith you are oppressed, add that of having drawn upon yourself—a father's curse. [*Rushing out of the room.*]

• *Louisa.* (*falling on her knee and stopping him*) One moment stay—You must not leave me thus—What should I do to gain my father's love?

• *Miller.* If the kisses and caresses of a lover more warmly animate you, than the tears and sobs of a father—die.

• *Louisa.* (*after a violent conflict*) I am—I am again your child—Oh! how weak is all, when weighed against a father's love and tenderness!—Ferdinand, thus I sacrifice thee; (*tearing the letter*) and thus I seal a parent's peace and comfort.

Miller. Merciful heaven!—Let this act be recorded on high—(*very joyed, falling on his knee*) Let this mark of elasticity of mind be stamped

stamped on the annals of truth—To each parent I turn, to attest this bright deed, as now is instanced in my heaven-born child.

‘Louisa. Cease, father, cease—nor let me hear my nothings thus extolled—My own heart's pleasure is sufficient praise—(hearing some one coming) Quick let us away—I hear some one.’

NOVELS.

ART. XIII. *The Royal Captives: a Fragment of Secret History.*
Copied from an old Manuscript, by Ann Yearsley. 2 Vols.
12mo. 502 pages. Price 6s. sewed. Robinsons. 1795.

GENIUS and the desire of fame are naturally allied: perhaps the former never existed without the latter. We are therefore not surprised, that Mrs. Y., who has given such unequivocal proofs of genius in her former poetical productions, should feel the noble thirst so natural to exalted minds. And we admire the honest frankness, with which she avows the passion, in the following passage of her preface to this work.

p. i.—‘I love fame, though I have only heard her whispers; am sensible she incites towards the wonderful, the great and good; and that authors, who affect to despise her, are cowards, insincere, and guilty of profanation; yet there is vast difference in being her lover and her slave. For me, I confess myself not deaf to, nor independent of the voice of the world, except in those enraptured moments when bewitching fancy renders me insensible to the real dependencies of life. In poesy, I am her slave; in prose I wish her to be mine. In private sorrow, she has, through a gloomy passage of twenty years, proved my enchanting friend. None may condemn me; Nature herself drew delusion in the desert where I was beloved by Fancy, before I was alive to Fame, and tasted more delight than I have since found in the midst of proud society, where favor falls heavily on the heart from the hand of arrogance.’

It is not necessary to go beyond the internal evidence of the present performance, to be convinced, that it is the production of a genius above the common level. The story is not one of those ordinary love-tales, which are every day spun, by ingenious young ladies or gentlemen, from the delicate thread of romantic sentiment. It is a series of incidents, so contrived and combined, as through the whole piece to interest the elevated and noble, as well as the soft and tender passions. The pathetic parts of the story are conceived and expressed with uncommon strength; the principal persons are distinguished by bold and masterly strokes of character. A great variety of sentiments are introduced, which both in the thought and language bear strong marks of originality: in short, though the reader may not observe so strict an adherence to rule and method, as is to be found in many a tame and insipid production, he will find, what is far preferable, vigour of fancy, ardour of sensibility, and that characteristic manner, which always accompanies strong powers of invention.

The principal hero of the piece is Henry, the son of the twin brother of Lewis XIV., from priority of birth heir to the crown, but set aside on account of having been born blind. Though he afterwards obtained his sight, it was determined to keep him ignorant of his birth, and to bring him up privately. Political jealousies long continued to pursue him and his son. At the opening of the piece, Henry is introduced to the reader as a captive in a castle in the isle of St. M., and the cruel villanies practised in this prison, for ages the horrid instrument of despotism, are painted in strong colours. Having been, five years before the era at which this story commences, violently torn from his father and mother, and from Emily his guardian's daughter, the object of his tender affection; and being now thrown into a prison, in which he expects to die unlamented, and unknown; he relieves his solitude, by writing the history of his past life, in which is interwoven that of his father. Not to forestall the pleasure which the reader will receive from the developement of this interesting story, we shall extract the narrative of an incident, which will afford a very pleasing example of Mrs. Y.'s power of delineating nature, and describing the genuine sentiments of the heart. At the moment when Henry has parted with his Emily, and with his father, is leaving the house of his guardian, endeared to him by a thousand tender recollections: Henry thus proceeds:

Vol. II, p. 36.—“She is gone!” (said I, to poor Mayo, whom Emily had often fed, and who had tamely followed us from his wooden cabin neglected and unobserved:) “She is gone! but whither canst thou go? Thou art old!” (The harmless creature looked up at me, and followed me back to the spot where our horses were waiting) “May the hand that shall stretch out to relieve thee, Mayo, never be blasted by the damps of poverty! Merciful must it be and amply should it be filled!”

“After recommending the dumb companion of my infant hours to the care of my guardian's honest steward, accompanied by my father and attendants, I left the scene where I had indulged imagination, and thirsted after wisdom. Many a beautiful shrub, whose first blossom I had remarked with delight, seemed to nod mournfully as I passed them. With me they had grown, with me they had reached maturity. I left them with reluctance, and beheld them no more.

“We rode for some hours over the waste; frequent intervals of silence, hesitations, and broken discourses, employed us gradually, while trees, flocks, vallies, and hills flew behind like emblems of passing life.

“The soul possesses a gloomy and despotic power: when her feelings may be moderate enough for language, language she calls in; but when she is labouring after triumph, glory, and immortal fame, she forbids the tongue to move, stifles the rising passions, and looks forward with awful majesty to the event she thinks worthy her sole exertion; then is human sound but as a shepherd's bell heard from afar and forgot.

“Why

* Why did not my father talk of the scene he had left? and why did I forbear to mention Emily? We admired the rivulets, were charmed with the music of the groves, conversed scientifically on the different strata, of different rocks, and admired earth as the bed of elements; but all this had nothing to do with our real feelings. It was only our artful manner of contriving to be silent on subjects that asked more than language could afford. The evening soberly came on, when we entered a thick wood, through which were many paths in many directions. The sun was gone, the horizon became black, hollow winds blew suddenly through the thickets, and the bleating lambs intimated a coming storm. Man cannot be cheerful amidst discouragements; but he does well when he endeavours to surmount them—We went on:

"Alberti," (said my father to one of our attendants, who was appointed the guide) "where is your map?"

"It is in my portmanteau; I will shew it your honour," replied Alberti.

"No matter, if you are certain we go right."

"Right, my Lord, as an arrow from the string."

"And why not as an arrow to its mark, Alberti?"

"When an arrow sets out, please ye, it always means to be right, but a wrong mark may pop in its way."

"What was that noise?"

"Thunder, my Lord; but I'll alight and look at the map."

"You should have kept it in your pocket. I see some distant spires yonder, and we will halt for the night at the first village."

"Lightning, hail, and wind raged suddenly through the forest: earth caught a momentary radiance from the electric matter that darted athwart her bosom, while the unbending oak appeared as an emblem of unshaken fortitude. Stubbornly it braved the storm; yet kindly did it afford shelter to us lonely travellers. What could the virtuous man do more?"

"In our journey through the forest, we had discerned but one little cabin; it was formed of branches of trees, which, being hewn into an equal thickness, were laid on each other, and plastered with clay. The roof was flat, and of the same composition, a hole being left in the middle to carry off the smoke. Curiosity led us to take a peep within, where we saw only one man, who told us he was a miner; that in this hovel he lived all the week, because his mine lay near, in the depth of the forest; but that on Sundays he went eight miles to his home, where his wife and children made him happy. How few were the hours of comfort allotted this poor miner! Here we could not shelter; but he informed us that a house stood, within a mile, in the track towards the old church. Not knowing that track, we requested him to be our guide. He cheerfully complied, awakened his dog that lay sleeping with his nose on his master's hat, and both accompanied us till we came within sight of the house, when we rewarded him, and he returned to his lodging, or rather to his tomb.—The house he had directed us to was built of slabs rough as they were drawn from their native quarries, and a quick-set hedge was planted round the garden. Near the wicker gate stood

Three cows feeding on dry leaves and hay, mixed with furze, while eleven sheep stood, with their lambs, at the door of the fold, waiting to be taken in from the beating of the pitiless storm. Sensible that the soft movements of nature are no where so powerful as in solitude, we, at first, hesitated whether we should disturb the inhabitants of this dwelling; but the tempest redoubling its impetuosity, it was resolved the embassy should be mine to ask a protection till it was spent. I alighted, tapped gently at the door, and it was immediately opened by a female, whose advanced age, and cleanliness of person, struck me at once with reverence and delight. I told her my errand, and pleaded the inclemency of the weather.

"I will come again in a moment, sir," said she, throwing a book from her hand on a deal dresser, the shelves of which were laden with wooden trenchers, and bright pewter plates alternately.

She hastened up the stairs, and left me to take care of the house: no grate was to be seen, but a most comfortable fire blazed on the spacious hearth, while a large flitch of bacon hung on each side.

"Lessons of cookery, I suppose, said I to myself, taking the book the good woman had left; I, however, was mistaking the subject, which was a treatise on resignation.

"Resignation is idleness; I will read no more! Give me the noble exertion of the soul that enables us to turn swiftly from the evil of the hour, and renew the chase after distant good! Thus I reflected. My father and attendants observing I was received with civility, ventured to lean over the gate; but as I had entered alone, and was waiting the second appearance of the mistress of the house, I gave them yet no invitation, and they observed a becoming distance. Through a series of untried incidents we were to pass; but, in my mighty wisdom, I could not see an inch before me; our best method, I thought, was, that as fast as we could get rid of one disagreeable circumstance we should stand prepared for another. The venerable matron at last descended, leading a lovely creature by the hand, who appeared to be the victim of sorrow. Rich in artless ringlets, her hair fell heavily on her snowy neck, and her large blue eyes swam in the liquid brightness of sensibility; she accosted me with an easy air, but her voice was faint and tremulous.

"Whoever you are, sir," said she, "we are in some respects at your disposal; yet, as mutual necessity is often the cause of reciprocal friendship, I offer you my protection, and ask yours."

"Command me, madam! From whom would you wish me to protect you?"—

"From yourself, should you be the professed votary of licentiousness; I know my request may sound inconsistently, but are we not so mysteriously wrought, that strong and forcible virtues burst from the mind, and bear down the petty vices of unguarded youth?"

"The native sweetness of her accents tuned my soul to simple nature; her fears were awake, and she was no borrower of sentiment. She continued; "In a word, sir, you see before you two helpless women, whom you may insult, though you can never

repent."

render vicious. I have a father, but he is gone to * * * * *, where, we hear, my brother lies ill. When my father will return I know not; his daughter will never shut his door on the weary traveller."

"I bowed, and blessed her; for when woman is frank without indelicacy, and free without boldness, she makes a proselyte to her will."

The philosophical reflections, which abound in these volumes, are such as prove, that no disadvantages of birth and education can repress the efforts of a vigorous intellect. We shall give a short specimen. Speaking of himself, Henry says,

Vol. I, p. 99. "Nineteen summer suns had glided away, when I returned to my guardian full of vigour, and free from vice. This inestimable friend possessed every accomplishment. He was polite, but he was sincere. While he charmed by his manners, he enforced that probity which dignifies man. I loved him. He pointed my strong ideas. He watched over my mind as its powers expanded; from the fallacy of conjecture he led me to demonstration; from the heat of prejudice to serenity of judgment; from superstition to morality; and while he held to my reason the volume of the world, taught me to pity the feeble."

"Life is short, the poor pittance of seventy years is not worth being a villain for: what matters it if your neighbour lay interred in a splendid tomb. Sleep *you* with innocence: look behind you through the tracts of time, a vast desert of unnumbered ages lies open in the retrospect. Through this desert have your fore-fathers journeyed on, till wearied with years and sorrow they sank from the walk of man. You must leave them where they fell, and you are to go only a little further, where you will find eternal rest. Whatever you may encounter between the cradle and the grave, be not dismayed. The universe is in endless motion, every moment big with innumerable events, which come not in slow succession, but bursting forcibly from a revolving and unknown cause, fly over this orb with diversified influence: should you be plunged into disagreeable circumstances, from those very circumstances may another be at that moment rising to the summit of his good fortune; so may your neighbour's inconvenience prove beneficial to you. None can know the eternal purpose of existence; but there is a grand equilibrium preserved by one mighty chain of dependencies. Look then at the universe; limit not the view of your soul to one hemisphere; and ask your reason, if, in such awful revolutions of worlds and their inhabitants, pain and pleasure must not constitutionally affect you. Be ever fearless; yield reluctantly to the passions, increase the regions of the mind, and know, that as you have no will to resist the power of death, death can be no evil further than it affects the imagination. To sleep, to go through various changes, or to wake everlasting, is equally independent of your will. Therefore cheerfully trust the future, and only dread the act that may wound your established rectitude of thought!"

"I bowed to my dear instructor, my youthful heart held his admonitions; they grew with my years."

Every one, who peruses this interesting tale, will be angry with the authoress, at the close of the second volume, for breaking off so abruptly: and loudly call upon her to inform them of the fate of Henry and Emily. The reason which she assigns for publishing the work unfinished is truly touching: 'It is,' says Mrs. Y., 'that the world may speak of me as I am, while I have power to hear. The clouds that hang over my fortune intervene between me and the public. I incessantly struggle to dissipate them, feel those struggles vain, and shall drop in the effort.' The generosity, the equity of the public, in return for the pleasure which this brilliant muse has afforded, we hope, will silence her complaint by rewarding her merit.

ART. xiv. *The Voluntary Exile*, In 5 vols., By Mrs. Parsons, Author of *Lucy*, &c. &c. 12mo. 1252 pa. Price 15s. sewed. Lane, 1795.

Mrs. Parsons has so long entertained the public with her novels, that her talents for this species of writing are well known. In furnishing the materials of her tales, she chooses rather to have recourse to such incidents and characters as occur in real life, than to employ her fancy in inventing models of perfection, and wonderful adventures, of which the world, as it passes, affords no archetype. The design of inculcating good moral lessons is always kept in sight; and though the characters are not elevated to a romantic height of excellence, and many of them are even deeply tinctured with vice, they are always placed in such situations, and so delineated, as to impress upon the mind of the reader some moral instruction. With respect to literary merit, Mrs. P.'s novels are not entitled to distinguished praise: they display no richness of imagery, or studied elegance of style; they are not, even, wholly free from grammatical inaccuracy; yet the language has an easy fluency and unaffected simplicity, well suited to tales of this kind. In short, without possessing those superior powers of writing, by which the reader's imagination and feelings are born along with irresistible energy, Mrs. P., by adhering to nature, and copying living manners, produces novels, which will be thought in a considerable degree interesting by the generality of readers; and, though it seems beyond her power to 'elevate and surprise,' she is very well qualified to amuse and instruct.

These general remarks are particularly applicable to the novel before us. Though, on many accounts, entitled to commendation, it is not an highly finished piece. The story is faulty from it's want of unity. The adventures of the hero, Henry Biddulph, are, indeed, continued throughout, but they are too loosely connected, to interest, in any high degree, the reader's curiosity. The first volume conducts Henry through childhood and youth to the land of matrimony, and after giving him a few months happiness, deprives him of his wife. In the second volume, grief and disappointment drive him, *a voluntary exile*, to America, during the late war, the horrors of which are pathetically described. Here he forms a second attachment; the rise, progress, embarrassments, and completion of which form the leading thread of the story through the remaining four volumes. Several other stories, however, are interwoven, which are unconnected with the main business; and which, except the pathetic tale of Leonora, might have been spared.

spared. Among the pleasing characters of the piece are those of the hero, strongly marked with the features of fidelity and generosity ; his mistress, Harriet Franklyn, whose principal traits are fond attachment united with a delicate sense of propriety ; Henry's kind and active friend, Barrow, and his faithful and disinterested servant Andrew. Of the characters which exhibit foibles, or vices, the principal are, Harriet's aunt, who, herself denied the comforts of matrimony, is loth to consent, that her niece should be happier than herself ; Henry's mother, whose conduct affords a striking example to show the power of vanity and dissipation, to harden the heart into a state of unnatural apathy ; his brother, whose vices involve him in disgrace and poverty, and at last plunge him into total ruin and despair ; and lord and lady Burley, a fashionable pair, who agree to connive at each other's gallantries, and who delight in destroying those virtues, which they have no desire to imitate, and in undermining that domestic happiness, which they are too depraved even to envy. The story is enlivened with occasional traits of humour. An amiable family of quakers is introduced, whose manners are agreeably represented : as a specimen, we shall copy part of the account of Henry's and Harriet's visit, towards the close of their adventures, to this hospitable family. VOL. V, P. 222.

‘ As they advanced nearer, he perceived his friend Rebecca, sitting on the bench, under the shade of the trees, her two children playing beside her—she saw persons advancing, and rose to meet them ; they quickened their pace, and in a moment she recognized Biddulph—he flew to meet her, caught her hand, and bowing on it respectfully,

“ My amiable preserver, I rejoice to see you.”

“ Verily, friend,” said she, honest joy springing to her eyes, “ and I am truly glad to see thee—who are thy companions?”

“ The young lady,” answered he, “ is one of the most amiable of women, whom I hope, soon, to call my wife ; the other her guardian : we have come a long way on purpose to see you, and your worthy husband ; I hope he is well.”

“ He is,” she replied, “ and truly we are obliged to thee ; introduce the maiden to me.”

“ He stepped back, and taking miss Franklyn's hand, “ this, madam,” said he, taking one of Rebecca's and joining it with her's, “ is my good, my generous preserver, who you have so often heard me mention with love and respect ; and this young lady, my good friend, is deserving of your regard.”

“ Her countenance speaketh in her favour,” said the quaker, “ I am prepared to esteem her.”

“ Mrs. Bajley was then introduced, but as she was dressed rather a little too gay for her age, in the eyes of Rebecca, she, who had not learnt, like modern dames, to estimate things by their appearance, only bowed her head but coolly, and surveyed her garb with an eye of indifference, if not of contempt. Not so did she regard miss Franklyn ; her open countenance, where modesty sat enthroned, without affectation, and beamed with sensibility and good nature, attracted the heart of Rebecca ; and when she led her into the house, she still pressed her hand involuntarily, saying,

“ Verily I thank friend Biddulph for this visit ; thy company will give us pleasure.”

“ You

" You are very kind, madam," replied miss Franklyn, " to forgive an intrusion, made with so little ceremony ; Mr. Biddulph's account of his esteemed friends, made me anxious to see them : I was prepared to respect, but now, methinks, I must do more, I must love you, if you will permit me."

" Thee art a seducing maiden ; thee hast gained the heart of our friend, and wilt likewise have a share in mine ; thee and I are friends already ; thy heart is in thine eye. Come hither, friend Biddulph," said she to him, who, with a child in each hand, was saying a hundred kind things to his little play-mates ; " come hither and tell me, where didst thee pick up this maiden, so unlike the gaudy butterflies of the world."

" Miss Franklyn," answered he, " is a native of Philadelphia, and I was sure would gain your approbation, for good hearts are attractive to each other."

Rebecca looked at him with complacency, bowing her head, and leading the way to her parlour, desired they would be seated.

" Abraham will be glad to see thee," said she, " he will soon return."

" Your good friend, monsieur Routier, how does he do ? he promised to write to me ; I sent him one letter, but never had an answer."

" It was not his fault," answered she, " for he speaketh of thee with regard ; but letters have often miscarried ; he is well, better much, both in health and spirits, than when thou sawest him last, though he will always be sorrowful for his lost maiden."

The entrance of Abraham changed the subject ; he expressed much pleasure on being saluted by Biddulph.

" Friend, thee art heartily welcome ; I rejoice that thee hast escaped from the field of blood ; my spouse and myself were often troubled for thee."

" Yea," said Rebecca, " we many times talked of thee with concern, and thee hast justified our good opinion, by being grateful, an essential virtue, yet but little practised ; this kind remembrance speaketh volumes in thy favour. In the midst of wars and tumults, it hath pleased our heavenly father to let us rest in peace ; many unfortunates have sojourned with us, but none have attracted our regards like thee."

" And your approbation, my dear madam," returned Biddulph, " does me more honour, and gives me a superior pleasure, than what a thousand plaudits from a superficial multitude could do."

" We received thy letter from Philadelphia," said Abraham, " and friend Edey spoke well of thee ; perhaps thou knowest not that she hath committed an act of folly."

" I was informed," replied Biddulph, " that she had lost her husband, and that his clerk carried on the business, and was much in her favour."

" Speak not of her," said Rebecca, " she has conducted herself unworthily, but it becometh not us to blazon her frailty."

" I suppose," returned Biddulph, " she is married to the young man."

" Thee guessest right," replied Abraham, " she was joined unto him within thirty days after friend Edey was gathered to the bosom of his fathers."

" Let

"Let us not remember her, I pray thee," said Rebecca, "her folly will be her punishment."

Some fruits and cream were placed before them, and then *the* friends inquired a little more particularly into Biddulph's adventures; he gave the outlines only, for miss Franklin and Mrs. Bailey being present, delicacy obliged him to suppress many circumstances; however they both congratulated him and Harriot, on the prospect before them, and prognosticated that good hearts like theirs, would enjoy happiness, because they would mutually endeavour to deserve it.'

LOGIC.

ART. XV. *An Epitome of Logic. In Four Parts.* By N. Dralloc. 12mo. 194 pages. Price 3s. 6d. sewed. Johnson. 1794.

THE trite, but just observation, that men naturally pass from one extreme to another, has been singularly exemplified with respect to the art of logic. In the ancient schools, Aristotle's logic was, for a long course of centuries, one of the leading objects of study, and a value was put upon it far beyond it's utility. But, since modern philosophers have discovered, that the advancement of knowledge chiefly depends on experience, and the study of nature, it has been too hastily concluded, that the syllogistic art is altogether useless, for want of duly adverting to it's proper office, the detection of fallacy and error. We are told, that when Epictetus was requested by one of his companions to prove to him that logic was necessary, he said, 'Would you have me demonstrate it to you?'—'Yes.'—'Then I must use a demonstrative form of argument.'—'Granted.'—'And how will you then know whether I argue sophistically or not?'—'On this the man being silent; 'You see,' said Epictetus, 'that, even by your own confession, logic is necessary; since, without it's assistance, you could not learn so much as whether it be necessary or not.'

The ingenious author of this epitome of logic very justly remarks, that the art of reasoning has received much improvement from the admirable theory of Mr. Locke; and that the study of the art, thus improved, may, in it's turn, be usefully employed to prepare young persons in investigating the powers of the mind. He has undertaken, therefore, to divest the art of the unnecessary embarrassment, under which it has hitherto lain, and to bring it's principles and rules into a concise compass, and distinct form; not without some variations from former writers, for which his reasons are given in the notes.

The work appears to us to be executed in a manner, which authorizes us to recommend it to young persons as a very useful guide in this branch of learning. It does not, indeed, teach all the technical rules of the art as laid down by the old logicians: but it gives a methodical explanation of all, that is best deserving of attention in the art, without redundancy, or obscurity. The author is particularly happy in the examples, by which he illustrates his rules. If logic be to metaphysics what the rules of grammar are to the knowledge of a language, this piece may deserve to be received as a metaphysical grammar.

As a specimen of the work, we shall copy a short chapter on the use of syllogisms,

P. 112.—⁴ Syllogisms were originally intended to reduce reasoning to a certain number of rules, by attending to which, men were supposed to be able to discover, from intuitive truths, which the mind instantly acknowledges, those which are more remote, and not reducible to its determination, but by means of intermediate steps; but they most certainly never, in the smallest degree, answer the purpose for which they were intended. Syllogisms are, however, rendered venerable, in some degree, by their antiquity.

Mr. Locke says, “ their only use is in shewing the connexion of proof in any instance ; nor,” he further adds “ are they of any great use even here ; since the mind can perceive such connexion where it really is, as easily, nay, perhaps better, without them. We find men reason very strongly, who do not know how to make a syllogism.” The same writer justly observes, that “ this way of reasoning discovers no new proofs, nor makes any discoveries, but is wholly conversant in marshalling and ranging those we already have : a man must know, before he be able to prove syllogistically ; so that the syllogism comes after, when we have but little use for it.”

All this is very true, but as men do reason without shackling themselves with any rules, and for the sake of dispatch leave much to be understood by the reader or hearer, a general knowledge of syllogistical method, though it does not assist us in reasoning, at least enables us to fill up defects in the reasoning of others, to exhibit the ground on which we form our own judgment, and to shew the connexion of proof from the intuitive evidence down to the conclusion, in a much more orderly manner than any which is practised in common language.

A celebrated stoic said, “ Since it is reason which sets in order and finishes all things, it ought not itself to be left in disorder.” In short, the forms of a syllogism may be considered to reasoning, what a gauge, or a scale, is to some branches of mechanism ; that is, a standard to which every operation may be reduced to prove its accuracy. There are, however, many purposes to which the mathematics are applied, which do not require a very nice determination, and then, there is no necessity for having recourse to the use of the scale, or gauge. It is exactly so with reasoning : the common modes are generally minute enough, but in cases where the utmost exactitude is required, the truth of the reasoning may be put to the test, by being reduced into some syllogistical form.—For example :

“ Wise men should be moderate, for excesses will cause disease.”

Now this is an act of reasoning in common language, wherein a syllogism is implied ; and to a man who knows nothing of a syllogism, no deficiency might appear in the sense, which, indeed, is perhaps minute enough for an ordinary occasion ; yet it will strike one but slightly acquainted with a syllogism, to be incomplete. But in other instances, where all the parts of a proof are important, and require an exact minuteness, there is no form of words, perhaps, shorter, nor any mode of expression by any means so well calculated to shew the concatenation of proof, as a syllogism.

BIOGRAPHY.

ART. XVI. *Some Particulars of the Life of the late George Colman, Esq.*
written by himself, and delivered by him to Richard Jackson, Esq. one
of his executors, for Publication after his Decease. 8vo. 33 pa. Price
2s. Cadell and Davies. 1795.

A LIFE of the late Mr. Colman, written by himself, would, doubtless, have been very acceptable to the public, and it will be regretted, that he was prevented from executing this design, which, it seems, he long had in contemplation. This publication is not so properly a biographical memoir of Mr. C., as a vindication of his character from two specific charges; the first, that, by his literary pursuits and dramatic compositions, he lost the favour and affection of the earl of Bath; the second, that by his purchase of a fourth of the patent of Covent Garden theatre, he knowingly and voluntarily forfeited the intended bequest of the Newport estate, under the will of general Pulteney. The affair is entirely personal, and cannot be fully understood without perusing the narration and documents, by which Mr. C. refutes the allegations against him. This vindication Mr. C. might judge due to his character; and his executors, in publishing it, have very properly complied with his request; but it is unnecessary for us to say more, than that the defence appears very satisfactory, and that the pamphlet is written with that elegance, which was to be expected from the pen of Mr. Colman.

THEOLOGY.

ART. XVII. *An Essay on the Necessity of revealed Religion.* 8vo.
169 pages. Price 2s. 6d. Oxford, Cooke; London, Rivingtons.
1794.

IT would be unreasonable to expect, in so small a volume as the present, much novelty, either in the statement of facts, or in the arguments deduced from them. Nor will it be thought any defect in an essay on this particular topic, that it does not exhibit the positive evidence adduced by various writers in proof of the divine original of the Christian religion. The design of a discourse of this kind is, rather to prepare the mind for the reception of revelation, than to establish it's authority. What the author of the elegant little volume before us has contributed towards this design, may perhaps be best understood from his own recapitulation of the arguments, which he has employed to prove, that a discovery of the will of God was essentially necessary for the vindication of the honour of God's name, and for the promotion of man's happiness. p. 136.

“ By revelation, a senseless, impious idolatry has been abolished, and a sublime mode of adoration prescribed, by which man is admitted to an awful intercourse with God, and is empowered to worship him in spirit and in truth; motives are suggested to the mind of man sufficiently strong to engender a real trust and confidence in God, and personal obligations are pointed out, of a nature to create in his mind a real genuine love for him. Man is thereby informed of his origin and probationary state, and of that glorious destiny, which, if it is not his own fault, will, through his Saviour's merits, be hereafter awarded him. By

revela-

revelation he is furnished with solid motives and reasons to love mercy, and to shew it on all proper occasions to his fellow-creature; every intemperate and impure, every barbarous and cruel passion is reprobated, every generous one enjoined. By its doctrine of a future state, and of the rewards and punishments of that state, revelation has placed in the mind of man, a counterpoise sufficiently powerful to curb and depress his bad passions, and has suggested motives strong enough to impel into action his good ones; those finer virtues of the human soul connected with love to God, and benevolence to man, which previous to revelation lay there dormant and inactive. Thus all essential knowledge, and all essential excellence in man's character, is derived from revelation, and may be fairly and truly ascribed to its influence, doctrines and injunctions. However some may cavil at the scriptures, they cannot deny that we are indebted to them for all the sublime and important data I have mentioned; and as all these redound to the honour of God, and to the welfare of man, no one who considers God as gracious and merciful, as well as omnipotent, can rationally maintain that the revelation of his will, which we possess, is unworthy the majesty of God, or that it is any imputation on the most improved reason of man to believe in it. Indeed, how wonderfully has the orbit of man's reason been enlarged and extended by revelation! Instead of its being confined to the narrow revolution of this little planet, the sublime intelligence she derives from the religion of Christ enables her to soar a celestial flight, to ascend to heaven itself. She is even invited by it to approach the throne of God, and is suffered to contemplate at present that exquisite happiness, which, through Christ's merits, she will hereafter for ever enjoy from a vision of God's presence, and from being permitted to witness the manifestation and display of his goodness, wisdom, and greatness, in the government of the universe. In this manner is the reason of man improved and exalted by revelation; and in what nobler employment can her faculties possibly be engaged, than in that which revealed religion suggests and recommends—an employment, which has for its SUBJECT the investigation and contemplation of the mercies and attributes of Almighty God; for its OBJECT, the attainment of God's favour, by obeying his will and worshipping him in spirit and in truth; and for its END, the improvement of man's nature in this world, so as to qualify him for the vision of God and the enjoyment of eternal happiness in the world to come.'

The account here given of the religious and moral state of the ancient world is certainly, in general, consonant to the records of history. In some instances, however, we question whether the author's assertions can be supported by satisfactory testimonies; particularly when he charges the major part of the ancient philosophers with having led the most scandalous lives; and when he makes the hebrew scripture the origin of theological knowledge to the egyptian priests, and to Pythagoras, Socrates, and Plato. In describing the happiness of the ancient republics of Greece and Rome, it is somewhat singular, that the author imputes it principally to the general determination of the whole people to 'study to be quiet, and to mind their own business,' and makes no mention either of grecian or roman liberty. But this strange omission is fully accounted for in a note at the close of the volume, in which the author vehemently exclaims against the active friends of freedom in this country, as men, who convene assemblies of the people for the

the express purpose of disseminating disloyalty, disaffection, and sedition through the nation, and who are concerting plans for the destruction of England as an empire.

ART. XVIII. *Free Thoughts on the Spirit of Free Inquiry in Religion; with Cautions against the Abuse of it, and Persuasives to Candour, Tolerance, and Peace, amongst Christians of all Denominations.* By Daniel Turner, M.A. 12mo. 158 pages. Price 2s. Henley, Norton; London, Johnson. 1793.

THE author of these remarks is a friend to revelation, on the only ground on which a wise man can ever wish to defend it, the ground of reason and argument. In establishing the divine authority of christianity, he is of opinion, that the first appeal ought to be made to common sense, in order to show the consonancy of this religion to the light or law of nature. Although Mr. T. retains in his system of theology some tenets, which many are inclined to regard as contrary both to reason and Scripture, it is because they appear to him consonant to both. A spirit of free inquiry, he admits, to be necessary, in order to rescue a man from the dominion of bigotry and superstition. To this spirit he ascribes the deliverance of the church from the tyranny and corruption of popery, and the extensive diffusion of knowledge among all classes of people.

'Through the prevalence,' says he, p. 9. 'of this inquisitive spirit, the various systems of *unscriptural orthodoxy*, which have been invented with so much laboured art, and supported with such furious zeal amongst christians, begin to shake even to the foundation, and the poor astonished bigot stands trembling for the fate of his *idol*; while superstition and priesthood endeavour to hide their weak heads, as half ashamed of their folly. Even the *roman catholics* (as they are called) of the present day, very sensibly feel the power of this spirit enlightening their understandings, weakening their prejudices, enlarging their hearts, and inspiring them with a degree of candour and moderation unknown to their ancestors.'

The author, however, apprehends great circumspection to be necessary, that in our inquiries we may 'steer between the extremes of a gloomy, dogmatical, imaginary orthodoxy on the one hand, and the over-refined speculations of the vain philosopher and hypercritics on the other. For this purpose he advises, that first, and generally admitted principles, be always kept in sight in our investigations. Among the doctrines which he embraces, are those of the atonement of Christ, and the special influence of the divine spirit. These doctrines he strenuously defends; and, not very consistently with the zeal which he professes for freedom of inquiry, or with the candour expressed in other parts of this tract, he pronounces it to be through prejudice, that these doctrines are rejected by *rational divines*; and that all speculations, which tend to lead us out of sight of these two important doctrines, and substitute any philosophical refinements in their place, should be suspected of being the *nefarious offspring* of the pride of reason. In short, though we believe the worthy author to be a sincere friend to free inquiry, he is very sparing and timid in the encouragement, which he gives to the exercise of this spirit, and seems too much inclined to say to the inquirer, "Hitherto shalt thou go, but no further."—The work

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concludes with a defence of the dissenters from the charge of disloyalty, and an exhortation to a peaceable adherence to the principles of freedom.

ART. XIX. *A Letter to Thomas Paine, Author of the Age of Reason.*
By George Burges, B.A. Curate of Whittlesea in the Isle of Ely.
8vo. 24 pages. Price 1s. Peterborough, Jacob; London, Evans.
1795.

As the ground, which this writer takes in his reply to 'The Age of Reason,' is somewhat singular, we shall state his sentiments briefly, and as much as possible in his own words.—The author was formerly, as he confesses, unable to repel from his mind the intrusion of similar sentiments with Mr. Paine's; and though, upon more accurate inquiry, he has at length, in a great measure, removed these scruples, he acknowledges that Mr. Paine's sentiments on revelation are probably the sentiments of nineteen out of twenty of the cursory perusers of holy writ. Finding, however, nothing in Mr. Paine's investigation but a repetition of the objections made by his precursors in infidelity, nearly in the same train of thought, and with no other advantage than that of being delivered in a bold and authoritative tone, Mr. B. declines entering into the direct discussion of the great question concerning the divine origin of the christian religion: he leaves Mr. Paine's attack upon the christian system to be either confuted or neglected, as to the defenders of that system may appear most consistent; and chooses rather to examine the previous question, whether it be not, on every supposition, inconsistent with a benevolent regard to the happiness of mankind, to attack christianity, particularly in the present moment of alarm. A candid examination of religion, Mr. B. acknowledges to be a duty; but if the inquiry happen to issue in an opinion contrary to the general faith, he questions whether, at peculiar times, and in peculiar circumstances, we are justified in the publication of unusual sentiments. He has long been of opinion, that bold and intemperate assaults upon institutions rendered venerable merely by their antiquity are by no means entitled to unlimited approbation; in as much as circumstances may exist, in which it shall not be prudent to violate even the superstition of the human mind: but where such assaults are directed against establishments of acknowledged reason as well as antiquity, and are less calculated to subdue the prejudices than to weaken the consolations of religion, it is high time for every well-wisher to mankind to stand fast in it's defence.—Even upon the supposition that christianity is a *fraud*, the author argues, that in the present crisis, when every venerable institution is tottering to it's base, and every bond of society is in danger of being dislodged, it is impossible to calculate the mischievous effects, which the eradication of christianity would produce in society. It is well known, he remarks, how necessary it is, in all sublunary affairs, to evince, *at any rate*, a ceremonial respect for the theological tenets, which are found generally to prevail; left by weakening the credibility of the religion of the multitude, you weaken the strongest check upon immortality.—On the supposition that the divine origin of christianity is *dubious*, Mr. B. observes, that the question ought to be canvassed fairly and dispassionately, without ridicule [so this writer every where spells the word], misrepresentation, or rash censure.—On the supposition

tion of the *truth* of christianity it is urged, that it's opponents place themselves in the awful and terrible predicament of one, who is doing his utmost to subvert the inspirations of the Almighty.

Little objection lies against what the author has advanced on his second and third suppositions; but his whole reasoning on the first supposition, that christianity is a fraud, appears to us to be weak and fallacious. Christianity is only valuable as far as it is true; for this plain reason, that error and superstition, falsehood and imposture, must in the nature of things, and in all cases, be injurious to mankind. If the author's first supposition be made, we cannot hesitate to assert, universally, that a religion founded upon fraud ought at all events, and without delay, to be abolished. Indeed the author himself afterwards fully concedes this point, and supports the concession by the authority of Locke. p. 24.

' The man who resists the introduction of truth, and the free examination of that religion upon which we are taught to depend for comfort here, and by which we hope to be saved hereafter, is the vilest enemy to the cause of virtue, and deserves the execration of every upright mind. No, sir, let us sift—let us examine—let us correct—or if, upon conscientious and minute enquiry, it be found totally wanting in the balance, let us demolish the religion not only of our forefathers, but of every nation under heaven! "for nothing that is false can deserve our good wishes, nor a desire that it should have the place and force of truth."—Locke on Conduct.'

But though we are not always satisfied with this writer's reasoning, we admire his liberality; a specimen of which we shall add in the following passage. p. 32.

' It is my sincere opinion that religion will always be a gainer by freedom of investigation. Liberality of conduct is only to be acquired by liberality of sentiment. The man who is not permitted to think rationally, will seldom be found to act rationally. I would as soon be an advocate for taking away a fellow-creature's life because he was not made like myself, as for injuring him in his person, or his property, because we happened to disagree in our judgments.

' How little are the true interests of religion consulted when we associate a depravity of heart with a mere dissonance of sentiment, and revenge upon a man's body the imperfections or eccentricities of his mind! When Bartholomew Legate pleaded before the king (James 1st) and the prelates of England, who committed him to the flames because they could not convert him to their opinion, christianity received a deeper injury than from the severest attack of her severest adversary. If objections against religion be of weight, we are bound to attend to them, come from what quarter they will—if they be frivolous, it is hardly likely they should do much harm, or make much impression except, perhaps, upon the vicious and uninformed part of our species, whom we should be far more reasonably and usefully employed in enlightening and instructing, and thereby guarding against such deceptions, than in persecuting opinions, which, if originating in an honest conviction of their rectitude and veracity, we may certainly lament as a weakness and deprecate as a misfortune, but by no law of christian charity punish as a crime!'

ART. XX. *A brief Sketch of the several Denominations into which the Christian World is divided, accompanied with a Persuasive to religious Moderation.* By John Evans, A. M. Pastor of a Congregation meeting in Worship Street. 12mo. 80 pages. Price 1s. Crosby. 1795.

The different sects of christians are so numerous, that a work adapted to give young people some general information, concerning the leading tenets, or circumstances, on which they are respectively founded, was much wanted: and we are pleased to see it executed with so much correctness and candour, in the small volume here presented to the public. On the first perusal we felt a wish, that the author had stated, a little more particularly, the tenets of each sect; but we soon perceived, that this would have led him into details, which would not have been understood without a preparatory course of theological study, that would have superseded the use of a manual of this kind. The grounds on which each sect erects it's system cannot be known, without dipping pretty deeply into the writings of polemic divines. The present piece is, as the title expresses, a mere sketch of the different denominations of christians, just sufficient to inform young people why trinitarians, socinians, &c., are so called, and what are their characteristic distinctions. After defining the terms atheist and deist, the author enumerates the sects of christians under the following classes: trinitarians and athanasians, sabellians, arians, socinians, calvinists, arminians, baxterians, antinomians, baptists, greek church, protestants, episcopalians, dissenters, presbyterians, independents, baptists, methodists, moravians, sandemanians, universalists, swedenborgians, quakers.

We select as specimens the accounts of the universalists and swedenborgians.

P. 33.—* The *universalists*, in a restricted sense, are those only who believe in general redemption. But the appellation has been recently appropriated to persons who, opposing the doctrine of eternal punishment, contend that the wicked, after having endured a certain punishment apportioned to their crimes, shall be restored to the happiness of the blessed. They insist, therefore, that the words *everlasting* and *for ever*, mentioned in the Scriptures, should be interpreted in a limited sense, and that their doctrine is most consonant to the perfections of the Deity. Origen, a christian father, who lived in the third century, was the distinguished patron of this tenet. Dr. Chancey also published, in America, a celebrated treatise in its defence; and lately Mr. Winchester, both by preaching and writing, attempted to disseminate it in this country. On this doctrine of restoration, writers have animadverted, especially Mr. Marsom, who has just published two small volumes on the subject. The tenet of restoration, indeed, does not belong exclusively to any one body of christians, though, in America, attempts have been made by the *universalists* to form themselves into a sect.

* The *swedenborgians* are the followers of Emanuel Swedenborg, a swedish nobleman, who died in London 1772. He considered himself the founder of what he calls the *New Jerusalem Church*, alluding to the New Jerusalem spoken of in the book of the Revelations of St. John.

John. His tenets bear little or no resemblance to any other system of divinity in christendom. Professing to have visited the invisible world, and to have conversed with angels, he adopts a new mode of interpreting scripture, and broaches sentiments which attract notice by their novelty. He denies a trinity of persons in the godhead, contending, that there is a trinity in the person of Jesus Christ alone, whom they style *Jehovat's God*. On this subject Dr. Priestley addressed a letter to them, to which they have made replies. The holy word, or sacred scripture (say they) has a threefold sense, *celestial*, *spiritual*, and *natural*, which are united by correspondencies; and that in each sense it is divine truth accommodated respectively to the angels of the three heavens, and also to men on earth. This science of correspondencies (it is said) has been lost for some thousands of years; but is now revived by the hon. Emanuel Swedenborg. His followers use a liturgy, and instrumental music in public worship. Their founder was a voluminous writer, and most, if not all his works (originally wrote in Latin) are translated into our language.'

Reflections on a general view of the distinctions which have taken place among christians are subjoined, strongly expressive of the writer's candour, and well calculated to promote a spirit of forbearance and moderation.

ART. XXI. *Considerations on a Separation of the Methodists from the Established Church: Addressed to such of them as are friendly to that Measure, and particularly to those in the City of Bristol.* By a Member of the Established Church. 8vo. 36 pages. Price 3d. Bristol, Bulgin and Co.; London, Kearsley. 1794.

A SCHISM having lately commenced amongst those of the sect of methodists, who have been followers of John Wesley, on the question, whether they ought to continue their connexion with the established church, or to separate from it, it is the purpose of this pamphlet to dissuade them from such separation. The writer, who is an ingenious and able advocate for ecclesiastical uniformity, argues with the methodists chiefly upon three grounds: first, that the supposed superior purity of their body affords no reason for a separation, since neither the conduct of Christ, nor of his apostles, affords any example of schism; and since the mixed state of the church is authorized by our Saviour's doctrine in the parable of the wheat and the tares, and has been found in fact favourable to the progress of religion: secondly, that to separate would be contrary to the will of their founder, who often declared, that he did not approve of it, and would do all in his power to prevent it: and thirdly, that by separating from the church, they would expose themselves to the hazard of being seduced by other schismatics from one heresy to another. These arguments are plausibly and importunately urged. Nevertheless we have little doubt, that if an advocate of equal talents on the other side were to appear, he would soon make it clear, that the christian religion itself is founded on the unrestrained exercise of the right of private judgment; that implicit obedience in matters of religion to the will of John Wesley, or of any other man, is inconsistent with the character of a christian, and beneath the dignity of a rational being; that it is every

man's duty freely to follow his own best judgment, and consequently to detach himself from all human authority, in matters of religion; and, in fine, that, with regard to the guilt of schism, the body of methodists, in separating from the church of England, would only follow the example of that church, in her separation from the church of Rome.

ART. XXII. *Sermons on various Subjects, Moral and Theological, preached in Tunbridge-Wells Chapel.* By Martin Benson, A. M. Minister of that Chapel, and Rector of Meristham, Surrey. 8vo. 428 pages. Price 6s. Rivingtons. 1794.

THESE sermons are introduced to the world with the modest apology of being published in compliance with the importunity of an audience, who, on their delivery from the pulpit, favoured them with a flattering attention. The author commits them to the press as a tribute of gratitude to a respectable congregation, among whom he has experienced ten years of heart-felt satisfaction. He appears very sensible of the peculiar difficulty of attaining any degree of originality in the composition of sermons: nevertheless, he entertains a hope, that, though he may not have been so fortunate as to have adopted subjects altogether unoccupied by predecessors, or arguments which have the exclusive merit of novelty, he may still have been so far successful, as to have placed his arguments occasionally in a new light, and to recommend his subject to attention from the point, arrangement, and method of his discussion.

These unassuming pretensions we find no reason to dispute. The subjects are indeed such as have been often discussed; but with one or two exceptions they are of the practical kind. On points of faith the author satisfies himself with general assertions, without entering into the detail of proofs; and having given his hearers full testimony of his orthodoxy, he passes on to more useful topics. Though in one instance he is chargeable with a gross violation of candour, in confidently applying the phrase *damnable heresies* to the tenets of fœcianists and arians; on several other occasions he expresses very liberal sentiments: he laments, that distinctions of doctrine, in themselves far from important, should have produced dissensions among christians; and condemns that bigotry, which would exclude from the hope of salvation those, who do not join with us in all our deductions. Faith he explains to be the result of a diligent collation of evidence, and he strongly protests against contending for the faith by violence.

P. 163.—‘ When we contend upon the subject,’ says he, ‘ we aim at extending benefits, of which we comprehend the value: we labour to forward that *kingdom* of the Almighty, for which our Saviour has taught us invariably to pray. But this, like earthly dominion, is not to be extended by violence: it were absurd to attempt it in wrath. Absurd? irreligious! I should say. We then become, (however our sentiments may be orthodox,) the contenders, not for the glory of God, not for the salvation of man: but merely for our own bigoted opinions.’

Subjects of practical religion and morals are in this volume treated in a plain and general way, without any extraordinary refinement of speculation, but commonly with just sentiments, and clear and forcible expression.

expression. From an intimation, thrown out in the preface, concerning casual illustrations from living manners, we were led to expect frequent animadversions upon the characteristic vices and follies of the times; such as might seem peculiarly suitable to a place of public resort. But very little of this kind is to be met with in these sermons. A short passage from a sermon on censoriousness may serve to convey to the reader an idea of the author's manner of treating moral subjects.

P. 375.—‘ The world is not quite so abject in its temper as tamely to admit of a censor in every individual, whose malignity occasions him delight in assuming that office. But at the same time the world is sufficiently intent on enjoyment, not to ruffle itself by the same spleen, which however must excite its reprobation. Generally speaking therefore, it is held sufficient by the world to mark the busy-body with contempt; and to allow it a protection in its miserable insignificance. This may be a tormenting idea to the sagacious censor of his neighbour's conduct; but he will nevertheless find it generally true. His grave remarks will be retailed as a jest, his harsh constructions will be imputed to the weakness of his understanding; and his expectations be ridiculed as the issue of the folly, which excited them. He will be pointed at as the fool, who delights to live in troubles of his own creation; and although the charitable may be inclined to pity, yet a due estimate of the dignity of human nature, will dash that pity with contempt.

‘ It is not to our purpose to enquire how far this conduct may be justified. Our position was that to the self-importance of the character, no circumstance would prove more humiliating than this contempt, which it ensures itself from every quarter: if that is the case, the rigidly censorious may rely that it will ever become their sure attendant. Neither can they retort the charge; for in truth it might be difficult to select a being more the object of ridicule;—the principle is folly; the effect malignity:—if we can escape the latter, what more contemptible?—“ Go then, and pry into thy neighbour's conduct;—put thine own severe constructions on his innocent deeds, shew thine own love of rectitude by thy morose strictures:—but know for a certainty, that the person, before whom thou dischargest the envenomed burthen, despiseth thee in his heart; and laughs at the folly, which thus induces thee to fix that stigma on thyself, which fain thou wouldest have placed upon another. But if this suffice not, consider the account thou hast to settle with a superior power.”

The subjects are: on the due propriety of christian preaching: on faith: on repentance: on the danger of shame in the cause of religion: on the general issue of the resurrection: St. Paul our pattern: on walking worthy our vocation: on the duty of frequenting public worship: on prayer: on secret sins: on economy: on the natural calls to consideration: on the testimony of Agrippa: on the parental charge: on the judgment to come: obedience better than sacrifice: on the obligations and comforts of religion: on censoriousness: the divinity of Christ essential to the gospel scheme of salvation.

ART. XXIII. *The 109th, commonly called the Imprecating Psalm, considered, on a Principle, by which the Psalm explains itself: a Sermon, preached in Chelsea College Chapel, April 6, 1794. By the Rev.*

William Keate, M. A. Rector of Laverton, in the County of Somerset, and Prebendary of Wells. 4to. 38 pages. Price 1s. 6d. Kivingtons. 1794.

VARIOUS attempts have been made to give a satisfactory explanation of the imprecation contained in the 109th psalm.—The author of this sermon, after enumerating, and rejecting as unsatisfactory, the different interpretations, by which commentators have endeavoured to vindicate David from the imputation of a vindictive and cruel spirit, offers a new solution of the difficulty. Remarking, that the introductory verses of the 109th psalm express no imprecation, but only a complaint of the ingratitude and injustice of his persecutors; and that, at the 6th verse, where the invective or imprecation begins, there is an abrupt transition from the plural to the singular number; Mr. K. infers, from this latter circumstance, that at this verse David ceases to speak, and his enemies are introduced as pouring out their imprecations upon him. Such changes of person, without any formal introduction are, it is remarked, very common in the best writers. One example is adduced from Milton;—p. 7.

‘ It is where the author is describing the evening employment of our first parents in Paradise; and mentioning the subject of their address, in their prayer to the deity,

“ Thus, at their shady lodge arriv’d, both stood,
Both turn’d, and under open sky adored
The God, that made both sky, air, earth, and heaven
Which they beheld, the moon’s resplendent orb,
And starry pole—”

‘ He immediately, and without preparing the reader for the change, makes them break off abruptly into that divine invocation,

“ —Thou also mad’st the night,
Maker omnipotent, and thou the day.”

In further confirmation of this interpretation, it is remarked, that at the 20th verse the number changes again, and David resumes his complaints, and retorts the calumnies of his enemies, that the mischief which they intended for him might fall on their own heads. “ Let this be the reward of my adversaries from the Lord, &c.” after which the psalmist addresses himself to God for his protection, and concludes with these words, “ though they curse yet bless thou;” a prayer, argues the preacher, ‘ which assumes their cursing as a fact, and seems directly to refer to the preceding enumeration of their curses, and which could not, with any propriety, have come from the lips, which had just poured out such dreadful anathemas.’

The interpretation is very ingenious, and certainly more satisfactory than any other which has been offered; but it will perhaps be said, that even this interpretation does not entirely exculpate the psalmist: for, beside that there are other psalms, as the author admits, in which hasty expressions of fretfulness and anger occur; the retort of the twentieth verse appears to be an express adoption of all the preceding imprecations. We allow the author great credit for the ingenuity of his comment; and though the explanation is not, as he himself confesses, new, but had before occurred to Dr. Sykes, and others, we think Mr. K. has fully exculpated himself from a charge of plagiarism.

He has given a satisfactory statement of facts to prove, in refutation of a direct accusation brought against him after the sermon was preached, that a similar explanation of this psalm by Mattei, an Italian commentator, was unknown to him at the time when the sermon was written. It appears too, that he had not seen the reference to Dr. Sykes's interpretation in bishop Lowth's letter to Mr. Merrick, inserted in Mr. Merrick's annotations on the psalms. Both the discourse and the notes are well deserving the attention of the biblical scholar.

ART. XXIV. *The Christian Religion proved to be no Imposture. In a Sermon.* By a Minister of the Established Church of England. 8vo. 30 pages. Price 6d. Wolverhampton, Smart; London, Longman. 1794.

FROM the promise of the title, and from the text,—‘ We have not followed cunningly devised fables,’—the reader might be naturally led to expect, in this sermon, a summary of the principal heads of historical evidence, in proof of the divine origin and authority of the christian religion. Nothing, however, of this kind will be found in the discourse. Instead of reasoning with that accuracy and closeness, which the extent and importance of the subject required, the author contents himself with solemnly assuring his reader of his own belief in the christian doctrine, and declaiming, in a desultory manner, against pride and sensuality, as the causes of infidelity, and in praise of the moral doctrine of the Gospel, as the most powerful instrument for the preservation of virtuous order in society. To the influence of the christian religion the author describes the peaceable and loyal spirit of the general mass of the people in this country. The christian acknowledges kings and their subordinate officers to be parts of civil government, according to *divine appointment*, and therefore considers obedience as his duty; while to mere natural philosophers these authorities may seem useless. p. 26.

‘ If’ adds he, ‘ the nation were all either infidels, or in such a state of scepticism as borders close upon infidelity, then, it is beyond all doubt, that the majority would incline to the doctrine of *equalization*, and not suffer themselves to be taxed for the purpose of (what they think) mere pageantry and idle pomp: merely that one of their fellow-creatures may be set up as King, and be surrounded by a set of profligate titled courtiers, supported also at the expense of the people; who are *too commonly* treated by them with as much indignation and scorn as though they were only *beasts of burthen* to furnish them with the means of luxury and voluptuousness. When the human mind becomes acquainted with the natural equality of man; (for I presume no one can deny but that genius may be born in a cottage, and an idiot in a palace; when the human mind, I say, is informed of its natural equality,) and yet is uninfluenced by sentiments of religion, it will not submit to such difference of rank and such distinctions, as, to the natural man, appear either *useless* in themselves, or at least tyrannical and unjust in the manner of their distribution. And when infidels are opposed to infidels, the one contending for *monarchical government*, the other for *republicanism*, the majority, *ceteris paribus*, (i. e. d. supposing the contending parties *equal* in every other respect but that of *number*, the majority) *must* carry their point. Now the majority would incline to *republicanism*; therefore

that would be the prevailing form of government among all the inhabitants of the earth.'

If this be meant as an argument for the truth of christianity, it is certainly not *argumentum ad populum*.—Among other faults in the composition of this sermon, we remark the frequent recurrence of an affected and ungrammatical use of the pronoun *ye* in the oblique case: ‘ I shall quote it to *ye*;’—‘ Such of *ye*.’ The author, for *comparison*, writes *comparison*, and justifies it from etymology; forgetting, that in spelling, as in speech, custom is the supreme law.

ART. XXV. *The mournful and pleasing Vicissitudes of Life: a Sermon, preached at Saint Thomas's, January 1, 1795; for the Benefit of the Charity School, in Gravel Lane, Southwark.* By Robert Winter. Printed at the Request of the Managers. 8vo. 28 pages. Price 6d. Knott. 1795.

THE obvious doctrine, that ‘ one generation passeth away and another generation cometh,’ is in this sermon illustrated by a train of familiar observations; and applied in several practical reflections on the vanity of life, the importance of transmitting the benefits of the present age to posterity, the duties of the rising generation, and the happiness of the christian in his prospect of a world, where changes can never come. The discourse is written with great simplicity, and well calculated to do good. At the conclusion, the preacher gives an account of the rise, progress, and present state of the Gravel Lane charity school; and delivers excellent advice to the managers, and the objects, of the charity.

ART. XXVI. *The Mystery of Providence and Grace, and the Sins of Britain. Two Sermons, preached at Woodbridge in Suffolk; the former delivered on the 2d of February, 1794; and the latter on the 28th of the same Month; being the Day appointed for a general Fast.* By Samuel Lowell. 8vo. 56 pages, Price 1s. Johnson. 1794.

MR. LOWELL publishes these sermons, which were not written for the press, merely to justify himself from a censure, which they have brought upon him as a mover of sedition. The doctrine of the first sermon is, that though there are intricacies in the divine dispensations, they are directed by wisdom and goodness. This point is unfolded and improved in a plain and popular way, with no other political references, than an allusion to some historical and biographical facts, by way of illustration: among the former the author notices the deliverance of the dissenters from persecution in the last century, and of the americans from oppression in the present; among the latter he mentions the names of Bunyan, Whitfield, and Franklin. The second sermon is a pathetic lamentation over our national sins, such as infidelity, pride and luxury, indifference to religion, injustice and cruelty. Under the latter head, the preacher inveighs, but not with greater warmth than the subject warrants, against the african slave-trade. On the whole, though criticism might discover some defects in these sermons, we think it impossible, even for the keen eye of

an associator, to detect in them the smallest portion of a seditious spirit.

This article has been by accident mislaid.

ART. XXVII. *The Folly and Wickedness of a censorious Temper and Disposition: A Sermon, preached at the Chapel, in Monkwell Street; on Sunday, December 14, 1794.* By David Rivers. 8vo. 19 pages. Price 6d. Wilkins. 1795.

THIS is a popular discourse, in which the preacher's design appears to have been, rather to make a strong impression upon the feelings of his audience by an animated exhibition of plain truths, than to amuse them with any peculiar refinement of sentiment, or elegance of language. The criminality of censorious judgment, particularly with respect to religious opinions, is forcibly stated. The preacher, however, sometimes falls into a common fault of declaimers, that of expressing a good meaning too strongly. This is surely the case, when comparing our Saviour's sermon on the mount with the writings of the ancient moralists, he says, 'the writings of Plato, Socrates, Pythagoras*', and the most esteemed heathen writers, are, when compared with this sermon, *vanity, and lighter than vanity.*' The following passage, too, appears liable to material objection.

p. 6.—⁴ To evince more the folly and absurdity of such a conduct, let us suppose, my brethren, two of the most contemptible reptiles of the earth as endowed with the gift of speech, and reproaching and censuring each other.—How would our indignation be roused at such a sight! with indignant horrour we should trample them both under our feet.—With what indignation then must the Supreme Being look down upon us, when we reproach and censure our brethren; and feeble and limited as our sphere of knowledge is, pretend to judge of the secret motives and hidden springs of action in other men: which leads me to remark the criminality and wickedness of judging others.'

What is this, but making the Almighty 'altogether such an one—or rather not quite so good—' as ourselves?'

On the Fast Day, Feb. 25, 1795.

ART. XXVIII. *An Exhortation of Repentance; or a solemn Address to the Public, on the 25th of February, 1795, the Day appointed for a public Fast.* By William Ferrers Woolmer. 8vo. 30 pages. Price 1s. Scatcherd and Whitaker.

THOUGH a text is prefixed to this exhortation of repentance, it does not appear, that it was preached on the fast day. It applies the history of Nineveh to the present times, for the purpose of censuring public men and public measures; but the application is made with so much dull solemnity, that we do not expect it to produce much repentance—except perhaps in the author, for having published so *unprofitable* a discourse.

* Where are the writings of Pythagoras? it is generally agreed that the *Golden Verses* were not written by him; and it is much disputed whether he left behind him any writings.

ART. XXIX. *The Cause of our national Judgments, and their Remedy, A Sermon, preached in the Parish Church of Christ Church, Spitalfields, on Sunday, February 22, 1795, preparatory to the late general Fast.* By John Davies, A.M. Fellow of Trinity College, Cambridge; Lecturer of St. Laurence Jewry, near Guildhall; and joint Lecturer of Christ Church, Spitalfields. 8vo. 23 pages. Price 6d. Rivingtons. 1795.

WHY this sermon was not preached on the fast day, but on the Sunday preceding, does not appear: it is properly a fast sermon, and enters pretty largely into the consideration of those national sins, which more immediately respect religion. Among these, the preacher particularly enumerates, a general inattention to divine providence in the events of the world; forgetfulness of the mercies of God; and that spiritual pride, which leads us to imagine, that, because we have a national church, established upon the purest and most evangelical principles, and are distinguished by the number and variety of our charitable institutions, we have a kind of demand upon God for his blessing to us as a nation. The discourse concludes with a serious exhortation to attempt the removal of the divine judgments by repentance and prayer. Its chief value is the pious spirit, with which it appears to have been written.

ART. XXX. *A Sermon, preached at the Tower of London, on Wednesday, the 25th of February, 1795, being the Day appointed for a general Fast.* By the Rev. John Grose, A.M. F.A.S. Minister of the Tower; Lecturer of St. Olave's, Southwark; and Chaplain to the Hon. Countess Dowager Mexborough. 8vo. 17 pages. Price 1s. Rivingtons. 1795.

FROM the numerous vices, public and private, which, in the present state of society, must force themselves upon the attention of every observer, it might seem exceedingly easy to select sufficient materials for a fast sermon; without having recourse to traits of character which are of a doubtful nature, or which might perhaps rather deserve to be mentioned as examples of moral merit, than of moral turpitude. One principal object of reprobation in this sermon we observe to be a certain bold spirit gone forth among us under the name of philosophy; concerning which the preacher says, that it promises much, but performs little, that it invokes the demon of confusion, and subverts the order of society. Of this spirit it must however be remarked, that it at least professes to have for its great object the melioration of society; and perhaps in the issue it may be found, notwithstanding all the invectives poured upon it, to be the best friend of mankind. Indeed the author himself, not sufficiently attentive to consistency, in other parts of his discourse speaks of implicit faith as the bane of religion; complains that opinions in religion are treated with criminal indifference; and imputes to a neglect of inquiry the coldness shown by many professed members of the church of England to an establishment, 'whose articles, homilies, and liturgy, being founded on the word of God, are most valued where they are best understood.' It is with similar inconsistency, that this preacher enumerates, among the public crimes, a spirit of monopoly, and a thirst for grandeur and luxury; and at the same time endeavours to check, under the notion of dangerous innovations,

vations, that spirit of reformation, which directs it's first efforts towards the correction of these evils.—Such are the inconsistencies of men, who see the necessity of improvement, and yet are afraid of alteration.

ART. XXXI. *Reasons for Peace, stated in a Discourse, delivered in the Union Chapel, Birmingham, on Wednesday, February 25, 1795, being the Day appointed for a General Faſt.* By D. Jones. 8vo. 44 pages. Price 1s. Johnson. 1795.

THIS is professedly a political discourse. The author, judging it right that every citizen should give his opinion on public affairs, and endeavour to serve his country by correcting it's errors, undertakes to prove, that the present war has been a measure neither wise nor just.

After a brief historical review of the origin of the war, Mr. J. asks, was it for a free nation, that had herself so nobly struggled in the cause of liberty, to take easy offence at a people just become votaries of freedom? Was it wise, to enter into connexions, which it must be unnatural for a free people to form, connexions with despots and plunderers? Was it prudent for a commercial nation, lightly to relinquish the benefits of a flourishing trade? In reply to the plea, that we were in danger from french principles, it is asked, was war a better method of preventing the mischief, than a full permission and encouragement to inquire, how far these principles are sophistical, and how far founded in truth? To the argument, that the french have shaken the foundations of civil society; it is replied, that this does not necessarily follow from their having abolished artificial distinctions of barbarous origin; or, supposing the charge true, hostile interference was not the most likely way to convince them of their error. On the topic of the outrages committed by the french against humanity, it is urged, that external violence was not the most probable means of putting an end to these atrocities, and that they are, in part, chargeable on the interfering powers. With respect to the insults offered by them to religion, it is asked, 'Can war aid religion? Is it in the point of the sword to prove that there is a God? or in the cannon ball to demonstrate that man survives the dissolution of the body?' The author next examines the heinous offence committed by the french in setting up a republic, and marks the inconsistency of free britons being zealous for the restoration of monarchy. What Mr. J. offers on this head is so judicious, and so forcibly expressed, that we must quote his own words. p. 18.

'Why have we heard such high commendations of *pure* monarchy? Is that to be described as a blessing which our forefathers would never submit to, and which they were at the hazard of their lives to cut off from their descendants? *Unqualified* monarchy has been extolled, as if every thing bearing that name contained a charm, in which lay the happiness of nations, as if it were a specific for all human ills, a political regimen under which oppression and misery could not take place, a soil where the virtues sprung and matured, where wisdom ruled, and tranquillity held an uninterrupted reign. At the same time our ears have been dinned by senseless exclamations against republicanism, which seemed to argue an entire igno-

ignorance of the times which have preceded us, and of the countries which surround us. Have we forgotten that civilization, arts, letters, and science, originated in republics? Have we forgotten those favourite spots of Greece, those renowned maritime towns of Asia Minor, rendered illustrious by men whose fame has filled the world, and whose works have engaged the admiration of ages? What is the pride and boast of our government, unquestionably its popular, its republican part, that which secures to the people the disposal of their own property, which places in their hands a check upon all the functions of government, which makes them subject to the laws alone, to laws originating with themselves, to which they have given their consent, and of the intention and application of which they are the sole arbiters. We have our monarchy in common with Russia, Prussia, Spain, and Turkey, but there is a part of our constitution which allies us to Athens, to Rome in its better days, and to the illustrious free states of modern times, and for which we stand indebted for our resemblance to the citizens of such free communities. We should not under-rate this part of our constitution, nor suffer it to be traduced. While I expose bigotry on the subject of forms of government, let no one impute to me a desire of indirectly attacking our own admired constitution. I am deeply impressed with the blessings we have enjoyed under it, and have no wish beyond that of seeing it rid of the corruptions and abuses which have crept into it.

If the republican be a form of government ill suited to the extent of France, or, for any other reason, ill calculated to answer the ends for which governments are instituted, why did we not leave it to experience to work conviction in the business? Why did we not leave to the operation of the machine to expose its defects, and avoided that boundless profusion to which our mode of shewing it has led. From an inveterate enemy, and inveterate our language, the sacrifices we make, and the hazards we risque, prove us to be, will the recommendation of monarchy be made with any force? On the contrary, will it not be made to the greatest possible disadvantage? Sticklers for monarchy, we have done away every chance of its restoration in France; calumniators of republicanism, we have strengthened devotion to it. Are there no other republics in Europe? Why should that of France alone be terrific? Why should we dread that a government which, in our judgment, is pregnant with ills, should, in its nearest neighbours, in those who will have the best opportunity of learning its effects, beget admiration, and induce them to discard what we are told is the best constitution in the world, and what has proved itself to be a very good one? Why should not republican France have a similar, or a greater dread of English monarchy? Did the ancient despotism of France endanger, in this way, the freedom of England? Why should it be imagined that its democratic regimen will interrupt our public order? Are Englishmen so weak as to prefer French evil to English good, to give up their own excellent form of government to receive second hand from France, what we are told will never produce aught but misery? How idly and inconsistently with their own principles do such persons talk! What crude phantoms do they conjure up to scare us, and to induce us to relax in our zeal in favour of pacific measures?"

In the sequel, the author inquires—perhaps with more minuteness of detail than suits a sermon, but with much good sense and sound argument—whether the war might not, and ought not, to have been prevented by negotiation, and whether Great Britain were not in fact the aggressor. The sanguine expectations with which the war was begun are compared with the events which have already occurred, and with future probabilities; and a strong conclusion is drawn against the continuance of the war, as a measure pregnant with undefinable mischiefs. In the close is added an exhortation to peace among fellow citizens, with a particular reference to the dissensions which have prevailed in Birmingham. Mr. J. delivers his sentiments with manly, but not indecent freedom. Plain and strong reasoning upon evident facts, and that kind of animation, which is the natural effect of honest conviction, are the characters, that entitle this discourse to public attention.

In a note, Mr. J. mentions a curious fact, which should be generally known. P. 17.

‘A gentleman who has lately left France states, that over most of the public places, and many private houses in Paris, is this inscription in large characters, “The french people acknowledge the being of a God, and the immortality of the soul.” How long is the calumny, the french are all atheists, to remain in circulation? How absurd to lay to the charge of a whole people, speculations entertained by a few individuals!'

ART. XXXII. *The pacific Temper of the Priesthood. A Sermon on the National Fast, February 25, 1795; by an Orthodox British Protestant. 8vo. 36 pages. Price 1s. Johnson. 1795.*

FROM the title of this sermon the reader may be led to expect some keen strokes of satire against the clergy. Very little of this kind, however, occurs in the discourse. It is rather a serious, than a satirical call upon ecclesiastics, to act in consistency with their characters as ministers of peace, by employing their influence to hasten the termination of the present war. A brief review is taken of the conduct of priests in former ages, to shew that they have not always been of so pacific a temper, as their profession might seem to promise. The present body of the clergy the author thus calls upon to redeem the credit of their profession.

P. 19.—‘ We sometimes have been told by those whom the assertion least of all became, I mean by themselves, that the christian priesthood are a singularly learned body of men: if this be really the case, there is no pursuit in which they can apply such acquired knowledge more beneficially to the respective communities in which they live, than by attempting to remove those narrow prejudices, which too often descend like an inheritance, and by inculcating the great doctrine of universal love: however it may be found, in the ear of a philosopher, like obvious and even trite morality, to remark, that “God hath made of one blood all nations of men for to dwell on the face of the earth, and hath determined the times before appointed, and the bounds of their habitation.” These natural sentiments are frequently counteracted,

acted, even in the early education of youth, by instilling that contempt of foreign manners and governments, and those overweening notions of the superiority of the land in which our habitation is allotted to us, which are vulgarly miscalled patriotism, or the love of our country. The real friend to his country is at the same time instigated by benevolence to all mankind: he, if listened to, would fix the prosperity of his native realm on the stable basis of peace, frugality, and industry; instead of grasping at its aggrandizement by a system of bribery, extortion, and rapine: neither ought we to look for its betrayers among those who have been anxious to import wisdom as precious merchandise, and correct what is universally acknowledged to be amis at home, by a temperate reform; avoiding the errors, and adopting the wholesome institutes of other nations. The worst enemies to any country are they who, insidiously working on the evil passions of the multitude, urge the profuse squandering of blood and treasure, till thousands of widows and orphans shall have to lament the loss of those most dear to them, slain, far from their homes, in needless unprofitable quarrels; and yet greater numbers reduced from a state of useful labour to utter beggary, shall be found starving in the streets of its depopulated cities.'

Though many good hints occur in the course of this well intended sermon, we cannot say that we think the writer has done full justice to his subject. The text is, 1 Kings xxii. 11, 12.

PROPHETY.

ART. XXXIII. *Sound Argument dictated by common Sense: In Answer to Nathaniel Brassey Halhed's Testimony of the Authenticity of the Prophecies of Richard Brothers, and his pretended Mission to recall the Jews.* By George Horne, D. D. 8vo. 52 pages. Price 1s. Oxford, printed. London, Sold by Boosey. 1795.

FACTS sometimes occur, which, though not miraculous, almost as much astonish the philosopher, as if he saw a miracle. Such a fact is the recent attention, which at the close of the 18th century, and in the metropolis of one of the most enlightened nations of Europe, has been paid by people of all ranks to a mad prophet; and the credit, or half-credit, which those, who might have been supposed to know better, have given to his prophecies. Had not this same eighteenth century produced a similar instance of credulity, in the affair of *the cock-lane ghost*, this occurrence might have excited melancholy apprehensions of the return of the dark age of superstition: at any rate, it affords a mortifying proof, that the world is not making such rapid advances in knowledge, as some benevolent philosophers are willing to believe.

When, in our last number, we so far accommodated ourselves to the phrenzy of the moment, as to give our readers a particular account of Mr. Brothers's prophecy, we little expected, that so trifling and ridiculous a busines would give birth to a mass of publications, which would require us to devote a distinct part of our present review to the head

head of prophecy. Still less did we imagine, when we amused our readers and ourselves with Mr. Halhed's ironical defence of Brothers, that this ingenious gentleman would so completely *bum* the public, as to make his drollery pass, even with many persons of sense and education, for a serious commentary on the scripture prophecies. All this, however,—*mirabile dictu!*—has come to pass. And we are now in the due course of our labours called upon to inform our readers, that Dr. Horne, of whom, by the way, we know nothing, but that, *very fortunately*, he inherits the *name* of a late worthy prelate, has understood Mr. Halhed seriously, and has written a serious refutation of his *testimony*, and of Brothers's prophecies. It is scarcely possible to peruse with a grave countenance the solemn pages, which this D. D. has written, to prove, that Brothers is not the *prophet like unto Moses*, predicted Deut. xviii, 18; and that neither Mr. Brothers, nor Mr. Halhed, has given the true interpretation of the prophecies in the books of Daniel and Revelations. This writer, who has visited Brothers, and pronounces him an enthusiast, in whom reason appears to have left her seat, nevertheless condemns him as an impostor, and reminds him, that persons pretending to prophecy are punishable by common law.

ART. XXXIV. *A Testimony of the Spirit of Truth concerning Richard Brothers, the Man appointed of God to govern the Hebrews, the Elijah promised by the Lord, in these last Days to come and restore all things; dignified with the Title of his King, who shall be exalted on the Throne of David, in Mount Zion, in Jerusalem. In an Address to the People of Israel, &c. to the Gentiles called Christians, and to all other Gentiles. With some Account of the Manner of the Lord's gracious Dealings with his Servant WILLIAM BRYAN, one of the Brothers of the Avignon Society, and by Revelation from God declared to be a Jew of the Tribe of Judah.* 8vo. 40 pages. Price 6d. Wrighton.

The reader will easily infer from the title of this pamphlet, that it is the testimony of one crack-brained enthusiast in defence of another. The piece is a narrative of dreams, visions, and marvellous events, of which we shall only say, *Credat Iudeus Apella.*

ART. XXXV. *Prophetical Passages concerning the present Times, in which the Person, Character, Mission, &c. of Richard Brothers, is clearly pointed out as the Elijah of the present Day, the bright Star to guide the Hebrews, &c. Selected from the Writings of Jacob Behmen, C. Poniatovia, Kotterus, Salizarius, B. Keach, &c. Also the remarkable Prophecy of Humphrey Tindal, Vicar of Wellington; to which is added, (by Permission) some Letters which have been sent to Mr. Brothers.* 8vo. 40 pages. Price 6d. Riebau. 1795.

UNLESS, good reader, thou art blest with uncommon strength of brain, we advise thee, from dear bought experience, not to hazard the monstrous whirl of ideas, which must distract thy head, if thou once dare to commit thyself to the chaotic mass of dreams, visions, and revelations, collected in this volume: it is, in truth, *rudis indigestaque natura.*

ART. XXXVI. *A Vindication of the Prophecies of Mr. Brothers, and the Scripture Expositions of Mr. Halhed.* By Henry Spencer. 8vo. 33 pages. Price 1s. Chellen and Co.

NOTWITHSTANDING all that has been objected to lord Shaftesbury's doctrine, that ridicule is a proper test of truth, ridicule is perhaps the only effectual means of *exorcising* the public mind, when it is once thoroughly possessed by any idle phantom, which either fanaticism or imposture has raised. The author of this pamphlet has, we think, treated the subject of Messrs. Brothers and Halhed's commentaries on the prophecies of Scripture in a very proper manner. The predictions of a madman cannot, indeed, considered in themselves, deserve a moment's serious attention; and to jest with maniacal reveries may seem a violation of the principle of humanity. Yet, when delusion, from whatever quarter, is once gone abroad, it becomes necessary to make use of every probable means of undeceiving the ignorant and credulous. Richard Brothers will be invulnerable to the shafts of ridicule; and if any of them should happen to strike Mr. Halhed, the pain he will suffer has been already repaid, by the gratification he must have derived from seeing so many wise people completely *taken in* by his ingenious irony. Mr. S. humorously exposes the absurdity of the new prophet, and his advocate, in their commentaries, by giving other corroborations of their explanations, and other commentaries after their manner. The bear, for example, which had three ribs between it's teeth, is certainly much more naturally explained by the known fact of her imperial majesty frequently having between her teeth *three ribs* of a roasted turkey, her favourite dish, than by Mr. Halhed's far-fetched allegorical interpretation, of her three appetites, lust, ambition, and cruelty. For other interpretations equally natural we must refer the reader to the pamphlet; and pass on to another publication of the same kind.

ART. XXXVII. *A Crumb of Comfort for the People, or Pills for the Prophets, made palpable by Scrapings from Ovid, Shakespeare and Hudibras: a Tract, interspersed with Remarks, Critical and Explanatory, on the Tragi-Comedy of the Braffy-Head.* 8vo. 40 pages. Price 1s. Mason. 1795.

THIS champion, it is true, enters the lists with the prophet and his adjutant, in the same manner as the former. But he is too jealous for the honour of his king and country, and too angry with the democrats, to be capable of handling adroitly, and pleasantly, the weapon of ridicule. The *serious* and the *humorous* are oddly blended through the former part of the piece; and towards the close the author gives Mr. Halhed, what, when at college, he would have called a *justification*, for irritating the public mind on political subjects. The pamphlet concludes with a complimentary application of one of the prophecies to the king of England. From Butler's Hudibras the author applies to Mr. Halhed the following couplet.

Here you appear a *politician*
With more heads than your *beast in vision*.

and of the credulous multitude, who love to be frightened, he gives, from the same poet, the following description.

Who

Who would believe what strange bugbears
Mankind creates itself of fears,
That make them in the dark see *visions*,
And *hag* themselves with *apparitions*?

ART. XXXVIII. *Look before you Leap, or the Fate of the Jews a Warning to the People of other Nations, in the Case of Richard Brothers, the Prophet.* 8vo. 18 pages. Price 6d. Symonds. 1795.

We have here, if we mistake not, a fly observer, who makes his appearance indirectly to suggest an inference from the current delusion, which may be little expected. The apparent drift of the pamphlet is, to warn the public against hastily rejecting the pretensions of Richard Brothers. But, from the comparison which is drawn between this self-proclaimed prophet and the two principal names in sacred history, we conjecture, that the writer has a concealed design which extends far beyond the prophet of Paddington-street. If, however, the piece be ironical, the irony is very ingeniously kept up.

ART. XXXIX. *An Enquiry into the Pretensions of Richard Brothers, in Answer to Nathaniel Brassey Halbed.* By a Freethinker. 8vo. 47 pages. Price 1s.

WHAT we supposed in the preceding article to be covertly intended, is in this pamphlet expressly avowed. The writer treats all pretensions to prophecy, or other supernatural powers, as effects of enthusiasm or imposture.

P. 9.—‘Upon what grounds,’ he asks, ‘does the divine believe one set of pretenders true, and another false? Unless I am much mistaken, the very arguments he would use to prove the truth of the one, would go to establish the veracity of the other, as those he must use to overturn the pretensions of false prophets, must necessarily destroy the pretensions of the true. Why then the testimony which I have, says he, is sufficient to satisfy my mind. What! will the concordant or discordant testimony of four men, of forty, nay, of four hundred, make you believe what you know to be impossible, and what you cannot conceive? Can you think it more probable that these impossibilities should have happened, than that the historians should have told lies, or have been mistaken?’

For a refutation of this writer’s suggestions, we refer the reader to Mr. Paley’s View of the Evidences of Christianity, and particularly to his ‘Preliminary Observations,’ in reply to Hume’s *Essay on Miracles*, an entire copy of which is annexed to this *enquiry*, which of itself occupies only fourteen pages, and return to Mr. Brothers.

ART. XL. *Anecdotes of Richard Brothers in the Years 1791, and 1792, with some Thoughts upon Credulity, occasioned by the Testimony of N. B. Halbed, Esq. of the Authenticity of his Prophecies.* By Joseph Moser, Author of *Turkish Tales*, *Timothy Twig*, &c. 8vo. 36 pages. Price 1s. Owen. 1795.

THOSE who have had their curiosity sufficiently excited by the extraordinary attention, which has been given by the public to Richard Brothers, to be desirous of satisfactory information concerning him, should peruse this well written pamphlet. Mr. Moser appears to have viewed

viewed the whole transaction with the eye of an intelligent and candid observer; and his account leaves no room to doubt, that Mr. Brothers is an enthusiast, labouring under a maniacal derangement; and makes it pretty evident, that we have been right in considering Mr. Halhed's *testimony* as an ironical performance.

Mr. M. is of opinion, that Mr. Halhed's pamphlet is a political one, intended to convey sentiments, which the members of the house of commons have to lament he had no opportunity of exhibiting to them; and that he has chosen poor Brothers as the medium, from its singularity, the most likely to attract the attention of the public.

After giving several interesting facts, to exemplify the credit, which has in various periods of the world been given to impostors; among which are particularly mentioned, as having occurred in England within the present century, the stories of the french prophets, the rabbit-woman, the life-guard-man, and the Cock-Lane ghost; Mr. M. proceeds to adduce his proofs, that Mr. Brothers has been for some years past under a mental derangement. From this account we extract the following particulars.

Richard Brothers was born in the town of Placentia, in Newfoundland. He was a lieutenant on board the St. Alban's, a sixty-four gun ship. In the year 1783, he was paid off, and has since been upon half-pay. But, from religious scruples, declining to take the oath required, he suffered his pay to remain in arrears. In 1791, at the request of Mrs. Green, of Dartmouth-street, at whose house he had lodged three years, he was received into the workhouse of St. Margaret and St. John, Westminster. Mrs. Green attested to the parish officers, that Brothers had shown frequent signs of insanity, which was confirmed by their examination, and by other testimony. Upon application from the parish officers to the board of admiralty, Mr. B.'s half-pay was obtained without the formality of the oath. Mr. M. attests, that during Mr. B.'s continuance at the workhouse, where he met with peculiar indulgence, though his conversation on general subjects was marked with shrewdness and propriety, yet when religion, that master string, was touched upon, he fell into enthusiastic flights. He had visionary expectations sometimes of a lady to descend from the clouds, sometimes of immense sums of money, and sometimes of a period of universal peace and happiness. In 1792 he removed voluntarily to a lodging in Compton-street, where he fancied he had the power of restoring sight to the blind: many blind persons came to him; but it does not appear, that he performed any cures. Since that time, his character, as a reputed prophet, is known. Mr. M. believes Mr. Brothers, *if left to the dictates of his own heart*, to be a man of honour and integrity. He also thinks him possessed of a strong but perverted understanding. In conclusion, Mr. M. seriously remonstrates with Mr. Halhed on the imprudence of his conduct, in setting the passions of the people afloat, and thus hazarding the peace of society.

After this plain narrative, in which it is incontestably proved, that Mr. Brothers labours under a temporary and partial insanity, it might be expected, that this singular and unfortunate man would soon return to his natural obscurity, and be forgotten. Should it be otherwise, it must either be through the injudicious exercise of an unnecessary and oppressive coercion upon his person, or through such an absurd extravagance

vagance of vulgar credulity, as will leave nothing to be done by the wiser part of mankind, but to exclaim, *Qui vult decipi, decipiatur.*

ART. XLI. *The Period of God's Patience to the Prayers of French Martyrs; or an Essay to illustrate the Analogy between the present State of France, and the Language of Scripture Prophecy.* By the Rev. Richard Legget. A new Edition, with Additions. 12mo. Price 6d. Chapman. 1794.

THE present state of France is considered by this writer as a part of the completion of the scripture prophecies concerning the downfall of antichrist: he follows nearly the same track of interpretation with the ingenious Lowman. The pamphlet contains many horrid details, relative to the persecutions of the protestants in France during the last century.

ART. XLII. *Evangelical Providences: or, the Destruction of Antichrist demonstrated to be the Tendency and Design of Divine Providence in modern Changes and Revolutions: and the Duty of a professing People in the present Crisis: Illustrated with Historic and Prophetic Proofs.* By the Rev. Richard Leggett. 12mo. Price 1s. Chapman. 1794.

THE subject of the pamphlet noticed in the preceding article is further pursued in this tract, which is intended to prove, that 'the great and leading providences of God, in these latter days of the world, will bring on the destruction of antichrist, or popery.' The author reviews the history of the reformation, to mark in that great event the hand of divine providence, and to trace it's beneficial effects on the religious and political state of the world: whatever may, in this enlightened age, be the character and disposition of roman catholics, he strenuously maintains, that popery is still the same, imperious, bigoted, intolerant.

In this, we think, he discovers more zeal than liberality; for a persecuting system becomes harmless, when it's professors cease to persecute.

M. D.

POLITICS.

ART. XLIII. *Information concerning the Strength, Views, and Interests of the Powers presently at War; intended to assist true Friends to Themselves and their Country, to judge of the Progress and Effects of the present War; and to decide upon the grand Question of immediate Peace? Or War for another Campaign?* By Robert Heron. 8vo. 314 pages. Price 5s. 6d. Edinburgh, Manners and Miller; London, Vernor and Hood. 1794.

THIS volume consists of a variety of political tracts, some of which are written, and some translated from the french, by Mr. H. The first is termed an 'Abstract of the History of the French Revolution.' The general weakness and ignorance of mankind, we are told in it, have ever rendered them as little capable of living together without government, as they are of preserving or enduring life without the mutual helps and consolations of society. The first families, soon multiplied into communities.

Over the domestic power of fathers arose the public authority of the strong, the bold, and the wise. Despotic monarchy was gradually established amidst incessant wars, and conquests. Where tribes yet unsubdued were crowded into contact with each other, and industry and warfare at the same time intermingled, those tribes, for the most part, coalesced into a republic. Were the members of such a state spread through a territory of some extent, and already distinguished from one another by inequalities of power and property, their government became aristocratic; but if assembled within the walls of a town, or in a narrow district, they composed rather a democracy. Barbarous war first produced slavery; inhuman traffic fed and maintained it. Religion and philosophy by degrees gave written laws, and stability to forms of government, which nature or accident had created.

Conquest was the first great object of ambition. Kings and demagogues alike, breathed continual hostility and war. The republics of Greece exhausted each itself, and wasted one another, till the macedonian yoke was easily imposed upon their necks. In Asia one mighty despotism had still risen upon the ruins of another, till the persian empire was swallowed up in the macedonian. The romans extended their sway over Italy, and in conquering Italy, acquired habits of military discipline and activity, by which they were enabled to subdue the world. A grand system of military government, gentle, yet vigorous; the combination of all that was excellent in the laws or wise in the policy of the most civilized nations, into one complex body of institutions; the diffusion of philosophy and the perfection of religion, conspired to prolong the duration of the roman empire for a period which no former government, if as extensive and placed in similar circumstances, could possibly have equalled. It was overwhelmed and dissolved, when it's military energy had been enervated, and it's civil administration had become too languid, corrupt, and inefficient for the maintenance of order, or defence. Barbarism and savage freedom settling on the ruins of this mighty political fabric, took that form of civil and military arrangements, which has been denominated feudal. The subordination of an army was in it contained with the equal liberty of a democracy; the sufferings of slavery were alleviated, if not abolished, and it's despondency cheared; a species of government complex and regulated, yet considerably free and energetic, was established over Europe. Religion as well as military force, exalting its empire over the wreck of civility and knowledge, happily mitigated the ferocity and restrained the turbulence of its colleagues. Ere feodism and the papal hierarchy could be dissolved, knowledge, civility, and industry were to revive. The symptoms and the effects of their revival were various. Here it was gradual, and productive of no convulsion; there it sapped the aristocracy, and added new force to the monarchy; on this side the out-works of the hierarchy were melted away before the keen glance of knowledge; on that, they who had been consigned to a sort of milder slavery, were emancipated, and raised by industry, yet their superiors not alarmed or depressed. In Britain

tain, the commons were emancipated so gradually, that their spirits were hardly at any time maddened by the change. In Germany, the power of the hierarchy was broken, but the military aristocracy [was] rather strengthened than injured by its decay. In France and in Spain, the monarchy gained; the hierarchy did not lose; the aristocracy fell; the people hardly appeared to rise.'

After this introduction, the author proceeds to inquire into the causes, that conspired to overturn the french monarchy. One of the first and indeed preponderating causes is stated to have been the utter incapacity, to which the government was reduced, of defraying the interest of the national debt, and supporting the internal administration: and here Mr. H., had he been so inclined, enjoyed an excellent opportunity of declaiming against courtly profusion, and unnecessary wars, which always superinduce an extravagant expenditure of the public money; but he has reserved all his indignation for the authors of that revolution, which snatched France from tyranny and thralldom, and have given her at least a taste for liberty. 'They are surely not answerable for the follies, or the crimes, which may have been committed by their successors, and which, should these finally prevail, will be lost in the blaze of their victories.'

The philosophers, the monied men, the mercantile interest, and 'the inferiour lawyers and clergy, are represented as the chief sticklers for innovation; and they are very justly considered as possessing more 'mind,' than the nobles and parasites who surrounded the tottering throne of Lewis xvi. The conduct of the assembly to their 'humbled monarch' is represented as 'that of a tyger sporting maliciously with the half lifeless prey which he is about to devour:' the author appears, however, to forget the generous conduct of the legislature to him after the famous flight to Varennes, which is here said to have been rendered abortive, by his 'indulgence,' in the pleasures of the table, from which, even at that critical period, he, it seems, could not refrain.

The 'first movers,' even those who had died before the contest, and whose memories are yet revered by enlightened men of all nations, are represented as 'criminals,' merely because they attempted to instruct mankind. Voltaire, Diderot, d'Alembert, Helvetius, are among the 'dæmons who conspired up the whirlwind.' Sieyes, Neckar, Condorcet, Bailly, are all included without remorse, or distinction, in the black catalogue. La Fayette, 'the military hero of the revolution,' is indeed said to have had a heart 'not absolutely dishonest:' but then we immediately find, that he did not possess a 'strong understanding.' Petion, Brisot, Condorcet, are termed puny fiends.'

'The leaders of the jacobin club, and the other clubs in correspondence with it; who in consequence of their influence in the clubs, were enabled to direct the proceedings of the convention, had no sooner overthrown the brissotines, than they turned their rage against one another. The contest was between Danton and Robespierre. But Danton loved money, pleasure and splendour as well as power; Robespierre power alone. Subject

to be assailed upon so many points, the former soon fell. Hebert and Desmoulins again excited the fear of his conqueror. They too were cut off.

* The campaign of 1793 had in the mean time passed, without the return of success to the side of the allied armies. But, the french navy was in a miserable condition. Their trade was annihilated. Their colonies were become the conquests of the british. As another year advanced, a fleet, in the equipment of which they had made their last naval effort, was destroyed by a british fleet inferior in strength. They were deprived of almost all external resources. All their West India possessions had been subdued, or had revolted. Corsica had made itself an appendage to the british crown.' This serves as an introduction to a translation of the count de Montgaillard's 'State of France, &c.,' of which we shall make no mention, having already taken notice of his various publications. [See our Rev. Vol. xix, p. 411, and Vol. xx, p. 311.]

No. v contains heads of a speech *said* to have been delivered in the committee of public safety; concerning the negotiations of France with the neutral powers, &c. This also we have had occasion to mention, [see our Rev. Vol. xx, p. 207]. In no. vi, the author *demonstrates* the ruin of France to be inevitable, whether peace or war shall ensue; in the first case from her own armies, and in the second, from the superior resources of the allies. In short, 'money or commodities the french have not to pay for the imports necessary to another year's war; unless they should raise them by acts of desperate tyranny, which they have no longer energy to perpetrate.'

As to the astonishing improvements, by which the french have facilitated the manufacture of saltpetre, the transmission of intelligence, the discovery of an enemy's position, &c., they are considered as being on a level 'with those spectacles which are fitted to supply the want of eyes: those wash balls which communicate an *invisible* edge to the very *back* of a razor!' It is evident, however, by the mention of a 'cypher,' that Mr. H. is ignorant of the very principle on which the *telegraphe* acts. No. vii. *Reflections on the events of the present campaign.* We shall quote one sentence only. 'Thus while the french are exhausting themselves, without doing any thing to replace what is consumed from among them by revolution and war, the waste of the allies is supplied by the *very expenditure of the french!*' No. viii. *General view of the state of the dominions of our continental allies.* Our allies are here told, that, 'if they be dispirited, it is without just cause.' No. ix is entitled *present state of the british empire.* 'This is truly consolatory:

* Neither the population nor the wealth of Britain, has yet been exhausted by the war. By careful calculation it is with tolerable precision ascertained, that the annual *increment* of the population of the british empire for these *last ten or twelve* years, has exceeded the annual *consumption* of the same population, by a sum at least equal to the *two thousandth* part of the whole. But, the number of british soldiers, annually slain in the course

of the present war, does not exceed the number that, even during peace, would each year, have perished by disease or other accident—by a sum nearly so considerable, as the *two thousandth* part of the population of the empire. Farther, amidst all the evils of war, let us remember, that the necessaries of life are used; a demand still continues for the useful productions of the arts. Are not woolen cloths still worn over Europe? Is there not still a demand for cotton stuffs, for linens, for hardware, for pottery, for paper, for hose, for gloves? Does war create no demand for arms, ammunition, knapsacks, and camp furniture? We shall here transcribe a position, which will perhaps stagger the faith of some of our most cunning financiers: ‘If no errors were committed in the manner of the levying of taxes on a nation, or in the mode of again expending them; no sum of taxes that did not exceed the amount of the whole national produce, could be so great, as by being levied to hurt the national prosperity.’ This is truly wonderful! x. *On the conduct of the neutral powers, and the manner in which they ought to be treated by the allies.*—To have bribed the neutral nations into the war; or at least, to have employed towards them a *commercial management*, which might have rendered them unable to supply the common enemy with those articles which they wanted; is, we are told, the mode which ought to have been adopted by the allies. In the ‘conclusion’ it is recommended to the coalesced powers; 1. to continue on the defensive, till the opening of the next campaign; 2. to commence it by an invasion of the french coasts, and a junction with the royalists of La Vendee; and 3. to declare *Monsieur* regent, ‘offering an amnesty to all but the *regicides*, and even to them, the alternative of perpetual exile.’ *Bravo!*

ART. XLIV. *Treason triumphant over Law and Constitution!* addressed to both Houses of Parliament. 8vo. 64 pages. Price 2s. Downes. 1795.

We shall here transcribe the author’s own account of this political farrago. ‘The following address was written for the consideration of parliament, on the first day of this session. The subjects it chiefly endeavours to embrace, are—the truth of the conspiracy—the criminality of those acquitted,—the necessity of an alteration of the statute of Edward III. as applicable to republican treasons,—of the passing of a convention bill,—the continuance of the suspension of the *habeas corpus* act strongly recommended,—the flagrant acts and the unblushing effrontery of what is denominated the opposition,—the late conduct of Mr. Erskine examined,—the vindication of parliament and administration, respecting their fair and legal mode of investigating all the documents of the conspiracy,—and the impossibility of discontinuing the war at present, consistently with the safety of the constitution, and the future peace and happiness of the country.’

The attempt to deny the late ‘conspiracy,’ even after the verdicts of three juries, is considered as ‘a matchless piece of effrontery;’ it was not ‘a reptile conjured up by government,’ we are here told; but one imported, concealed, and cherished, by those ‘vipers,’ styling themselves ‘reformers.’ This dreadful plot, it seems, was first fore-

seen by Mr. Reeves, 'the spirited founder of the societies for preserving liberty and property,' and 'the eagle-eyed' Mr. Burke. As to it's 'certainty' there can be no doubt, for his Majesty and both houses of parliament—'have *proved* it clearly, from many unquestionable documents.' After this assertion, which betrays gross ignorance of our laws and constitution, no one need wonder at hearing, that 'the verdicts of acquittal' have 'stamped the truth of the conspiracy, and the criminal designs of those acquitted.'

The following passage is, if possible, still more extraordinary than the preceding.

'Administration have been impelled, by a tender regard for the lives of their fellow subjects, to stifle the conspiracy of 1792, and that of 1794, without permitting either to be so far ripe, as unavoidably to deluge the land with blood, in order to prove to opposition, by that sanguinary demonstration, the ocular reality of their existence. The philanthropy of government, must surely be universally admired. But let the enemies of the constitution beware of *a third conspiracy*, which *may now be probably hatching*. They will find that a vigilant lenity is not an inactive pusillanimity. And it is lamentable indeed to reflect, that the happy termination of the before-mentioned conspiracies, so far from putting a stop to any in future, is likely, by the intrigues of certain men, and the escape of those that were not indicted, as well as those that were, to generate another of a more deadly complexion. But may it end in a peaceable discomfiture like the others, although the opposition should continue in their pretended incredulity, against all public opinion; if that incredulity is not to be satisfied, but by a horrid banquet of human sacrifice, served up to them as a visible course of defeated insurrection!'

The persons lately delivered from a long and rigorous imprisonment, by the verdict of their peers, are represented as consisting chiefly 'of bankrupt tradesmen, abandoned attorneyes, desperate adventurers, profligate mechanics, cadaverous dissenters, and a few misled political maniacs,' and the basest arts are employed to inflame the public mind against them. One of their toasts is said to have been 'the lamp iron at the end of parliament street,' which a 'brother reformer' covered with 'the treasury bench.' Another 'sanguinary reformer,' in cutting off the froth of a pot of porter, exclaimed, we are told, 'thus would I serve all kings;' and in some of their secret resolutions, one is asserted to have been 'for guillotining George's head in a basket.' These are termed 'slight and picturesque sketches.' But even Sydney, the pride of his age, and the boast of his country, cannot escape from calumny, for the long refuted falsehood of being 'bribed with french gold by Barillon,' is once more brought forward. Mr. Erskine too is loudly censured for having defended the late prisoners, and pleaded the cause of 'Paine, a gross anarchist.' On the other hand, 'the just and legal decisions of the scotch bench, and the spirited conduct of the patriotic lord advocate,' are extolled to the skies. Watt, who was lately executed at Edinburgh, comes in very appositely, as some may think, for a due share of the praise so lavishly bestowed on his countrymen: the declaration said to be signed by this man, who, it is acknowledged, 'after offering his services to government, went over to the jacobins,' could only proceed, we are told, 'from the devout contrition of an expiring christian.' As to peace, it is considered as 'the opposition ladder

ladder to power, and the jacobin ladder to anarchy.' By the war, on the contrary, 'not to mention the french colonies in both the Indies, with Corsica, and a great part of the french navy; *by the war we have gained—we have saved the constitution.*'

The scope of this publication is to point out the necessity, and to prepare the people for a statute of new-fangled treasons, as a convention bill, similar to that now in force in Ireland.

ART. XLV. *Confiscation considered; or, Doubts on the Propriety of plundering our Friends.* 8vo. 68 p. Owen. 1795.

THIS pamphlet, and the papers contained in the Appendix [see our Rev. vol. xxi, p. 202], are well calculated to excite the attention of the public, as the commanders both by sea and land, in the late expedition against the french colonies in the West Indies, are here accused of the most wanton plunder and spoliation. The first proclamation issued by sir C. Grey and sir John Jervis, in the name of the king, contains a solemn promise to the inhabitants 'of a full and immediate enjoyment of all their lawful property, according to their ancient laws and customs, and on the most advantageous terms.' 'Thus,' says our author, 'did they hold forth, in the style of lovers soliciting for indulgence, magnificent promises of future gratitude and kindness; and like lovers, too, no sooner were they gratified in the possession of their object, than they forgot their engagements, and tyrannized over those who had submitted to their embraces.'

The measure of a 'general confiscation' seems to have been first in contemplation, but it was afterwards converted into a proposition for raising 'a sum of money adequate to the value of the conquest.' This is termed 'an improvement on the frederician code,' and is said to be the first instance on record of a contribution raised by *regular assessment* for recompencing the services of an army: 'it appears therefore,' it is added, 'more correct to call this act of taking a man's money, without his consent, by the more appropriate name of pillage than contribution, and then we shall find many precedents to sanctify it. Angria, the famous oriental pirate, was a distinguished operator in that way by sea, as are the arabs of the desert by land at this day.'

It is asserted, that 'defenceless batteries and unfortified villages,' were taken at the point of the bayonet, with a rapidity that admitted of 'no parley,' because it was 'requisite to the consummation of our purpose, that every thing should fall by assault and force of arms; that we might be at liberty to exercise the privilege understood to be annexed to unconditional conquest.'

The conduct of our commanders during the present, is then contrasted with that of the french generals in the last war, and the deliberate plunder of Martinique, &c. is said only to be equalled, by our former rapacity towards the inhabitants of St. Eustatius.

We presume not to decide on the propriety of these very strong and pointed accusations; but we apprehend, that there is sufficient ground for public investigation, and that any longer delay on this subject will be considered as an impeachment of national justice.

ART. XLVI. *A Picture of the Times, in a Letter addressed to the People of England.* By a Lover of Peace. Second Edit. 8vo. 16 p. Price 3d. Ridgway.

THIS may be fairly termed a very dark and gloomy 'picture,' for in it we behold nothing but disaster, discomfiture, flight, and death. We are assured, that no less than thirty-three thousand of our troops, including british, hanoverians, hessians, &c. have perished within the short space of five months, over and above the 'austrian slaves who have bit the dust.' It is sarcastically remarked, that the family and dependents of the minister 'do not draw from the public purse above eighty thousand pounds per ann. for all their eminent services,' and it is observed at the same time, that 'the trifling sum of ten millions,' bestowed on our allies, 'would maintain and cloath comfortably all the poor people of England.'

ART. XLVII. *An Address to the independent Liverymen of London, on the Subject of their late Petition to Parliament for a Peace. With a few Observations on the Apostacy of certain Members, and Advice to the Citizens of London respecting the conduct they ought to adopt at the next general Election.* 8vo. 30 pages. Price 1s. Crosby. 1795.

THE following short quotation will evince the sentiments of the author relative to the present war: 'Can it be now said, after the melancholy disasters we have already experienced, that we shall have the smallest prospect of success during the course of another campaign? Yes, gentlemen, we will find in the mouth of this daring and audacious minister an answer in the affirmative, with all the unblushing effrontery of his nature. From this we are taught to believe, that every hope of future success depends upon the exertions of an army composed of raw undisciplined recruits—children habited like soldiers, and commanded by "cream-faced loons" under the denomination of officers:

" Who would fear the report of a culverin worse
" Than a stuck fowl, or hurt wild duck."

Is it from these military striplings, then, that we are to hope of [for] success in the field, against the intrepid and victorious myriads of gallic republicans?—Men, before whom the veteran austrian legions have flown, being incapable of withstanding their terrific and daring onsets.—Before whom the hardy and disciplined prussians have retired, and with the shattered and melancholy remains of their armies have returned back to their country, loaded with disgrace.—Before whom (and my heart bleeds at the relation) our own intrepid countrymen have been repeatedly compelled to bear the mortification of a flight, after performing prodigies of valour, unparalleled, perhaps, in the annals of either grecian or roman history.'

The livery of London are cautioned not to trust 'certain representatives,' who are said to be 'men avowedly the panders and parasites of a detested administration;' and the next general election is anticipated as a period, when the first city in the kingdom is to hold forth an example of patriotic virtue to the rest of the nation.

MISCELLANEOUS.

ART. XLVIII. *Observations on the Emigration of Dr. Joseph Priestley, and on the several Addresses delivered to him, on his Arrival at New York.* 8vo. 63 pages. Price 1s. 6d. Stockdale. 1794.

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‘ If they persecute you in one city flee to another,’ is wise counsel, from the observance of which it might seem reasonable at least to expect an exemption from further persecution. But there is an inveterate malignity in bigotry, which will never permit the objects of its rancorous aversion to remain at rest. Though Dr. Priestley has crossed the Atlantic for an asylum from that enmity, which his honest attempts to enlighten the public excited, among those who were interested in opposing every kind of innovation, he is still a persecuted man. The pamphlet before us is a more bitter invective against him, than any which has hitherto appeared: and it comes to the public under an aspect particularly malignant, as it seems, from the title page and introduction to imply, that he is already as much an object of jealous apprehension and dislike in America, as ever he had been in England; whereas the truth, we have little doubt, is, that this pamphlet, though said to have been printed, was not written in Philadelphia, but was engendered at home in some murky brain, full of venomous conceptions, and mischievous devices, against the friends of liberty. We speak on this occasion the more positively and with the greater warmth, both because we have the general fact of the liberal spirit of the Americans, to justify our suspicion; and because we find, in the course of these observations, many circumstances which, taken together, scarcely leave us the shadow of a doubt upon the subject. Some of these we shall specify.

Many sentiments expressed in this pamphlet are not likely to have occurred to an American, but would fall very naturally from the pen of a high-church Englishman: for example;—‘ the English always introduce their political claims and projects under the mask of religion;’—‘ a club of dissenting malecontents has no right to force a whole nation to be free;’—‘ I thought *liberty and equality, the rights of man*, and all that kind of political cant, had long been discovered for the greatest *bore in nature*.’ It is not very probable, that an American would extol the English constitution, as that which ‘ has borne the test, and attracted the admiration, of ages;’ would speak with contempt of reformers as ‘ regenerated politicians;’ or would be angry with English revolutionists, if any such exist, for attempting to destroy the artificial distinctions of kings, bishops, &c. The writer’s jealousy for the honour of the church of England, and the preservation of its tithes, does not bear the American stamp. No American would discourage the emigrating spirit, as this writer does when he says of Paine, ‘ his fate is a good hint to those who change their country every time they cross the sea.’ No American would be astonished at the application of the epithets *infatuated* and *devoted* to Great Britain, or talk of her being at present ‘ more formidable than ever in every part of the globe.’ No American would say, that the present American government is nothing more than that which the kings of England established there, with such *little* modifications as were necessary on account of the state of society and local circumstances. It is not very probable, that an American, in speaking of the Birmingham riots, would advert to the circumstance, that the Earl of Plymouth and several clergymen attended, and acted as justices of peace. Lastly, it is highly improbable, that an American should threaten the world with a review of Dr. Priestley’s scientific productions, and in refutation of his philosophical doctrines, should refer to Dr. Bewley’s treatise on air.

On

On these and other similar grounds, notwithstanding the references made to the american gazettes, which commonly find their way to England, we form a decided opinion, that this pamphlet is not a transatlantic production.

Of the infamous aspersions thrown, by this writer, upon Dr. P., we think it unnecessary to take particular notice; they will be sufficiently refuted, in the judgment of all impartial persons, by the known simplicity and integrity of his character, and by the eminent services which he has rendered to science and religion. No one, who has read the doctor's able defences of christianity, will believe that he is a deist; or will any one, who knows any thing of ecclesiastical history, charge him with having been the author of a *new sect* under the name of unitarians. After all that this calumniator has said to prove, that Dr. P., in his conduct respecting the french revolution, must either have had an understanding little superior to that of an idiot, or the heart of a Marat; he will still be respected as a man of superior talents, and a sincere ' friend of human happiness.'—Those who have been at all conversant with the practical strain of preaching adopted among the unitarians, and particularly by Dr. P., will pay no regard to the assertion, that, in inflammatory discourses, called sermons, delivered in the unitarian meeting at Birmingham, the english constitution was openly attacked, and doctrines held forth subversive of all civil and religious order. The facts relating to the Birmingham riots, stated in Dr. P.'s Appeal, and other publications, directly contradict many assertions boldly advanced in this pamphlet; particularly, that the magistrates used every exertion in their power to quell this riot in its earliest stage, and continued to do so to the last; that none of the military *could* be brought to the place till some days after the 14th of july; that the prosecution against the rioters was carried on with every possible enforcement and even rigour; and that the damages, which the doctor received, were more than he had a right to expect. We believe, that few persons are so ignorant of the value of Dr. P.'s labours, as to believe, that the loss of his MSS. was little more than the loss of a few sheets of dirty paper, and his philosophical apparatus a thing of imaginary value only, which ought not to have been included in the damages; and we are willing to hope, that in this enlightened country, the persecuting bigots are thinly sown, who would say with this writer, that if the rioters had vented their anger on the persons of the revolutionists, it would perhaps have been well, provided they had contented themselves with the ceremony of the horse-pond or blanket; and that, had they stopped at the destruction of Dr. P.'s meeting-house, all would yet have been well, the destruction of this temple of sedition and infidelity being of no great consequence.

When this writer asks, had the rioters burnt the churches, cut the throats of the clergy, and hung the magistrates, military officers, and nobility to the lamp posts, would not the Dr. have said, that they exercised a sacred right?—when he asserts, that the Dr. *did approve* of the french riots and massacres; when he declares, that sooner than not see the french revolution established, it may be questioned whether the Dr. would not with pleasure have seen the massacre of all the human race;—he discovers a degree of spite, which will not fail to excite the reader's warmest indignation, without any comment of ours.

From the similarity of spirit and style, which we observe between this

this production, and Oldys's Life of Thomas Paine, were we to indulge ourselves in conjecture, we should conclude these two pieces to have come from the same pen. But, whoever be the author of such gross scurrility, and malignant calumny, it is much to be wished, that he were known to the public, that every honest man might be able to say to his neighbour,

—*Hic niger est; bunc tu, romane, caveto.*

ART. XLIX. *An Answer to certain Assertions contained in the Appendix to a Pamphlet, entitled, 'Minutes of the Proceedings on the Court-Martial held at Portsmouth, August 12, 1792, on ten Persons, charged with Mutiny on board his Majesty's Ship the Bounty.'* By Captain William Bligh. 4to. 31 pages. Price 1s. 6d. Nicol. 1794.

As we have taken notice of the accusation against the character and conduct of captain Bligh (see our Rev. Vol. ix, pa. 417), it is but justice to give him a fair opportunity of defending himself. For this purpose we shall here insert the short preface prefixed to his answer.

‘ It is with no small degree of regret, that I find myself under the necessity of obtruding my private concerns on the public. A pamphlet has appeared, under the title of ‘ Minutes of the Proceedings on the Court-Martial, held at Portsmouth, August 12, 1792, on ten Persons charged with Mutiny on board his Majesty's Ship the Bounty ; with an Appendix containing a full Account of the real Causes, &c. &c.’ This appendix is the work of Mr. Edward Christian, the brother of Fletcher Christian, who headed the mutineers of the Bounty ; written apparently for the purpose of vindicating his brother's conduct at my expence.

‘ The respect I owe to that public, in whose service I have spent my life, as well as regard to my character, compel me to reply to such parts of Mr. Christian's appendix, as might, if unnoticed, obtain credit to my prejudice.

‘ Of the minutes of the court-martial, thus published, it is necessary to observe, that they differ from the minutes lodged in the admiralty office ; and in some places materially. One instance of this will appear among the proofs which are here submitted to the public.

‘ The information which furnished Mr. Edward Christian with materials for his appendix, he states to “ have been collected from many interviews and conversations in the presence and hearing of several respectable gentlemen.” He then mentions the names of all the persons with whom these conversations were held, without distinguishing the particular information given by any individual. The mixing together the names of men, whose assertions merit very different degrees of credit, and blending their evidence into one mass, is liable to two objections : 1st, the impossibility of tracing the author of any particular assertion ; and 2dly, the danger, which to a reader is unavoidable, of supposing, that the statements made by those who were actually accomplices in the mutiny, came from men of respectable character, with whom he has thus associated them. One of the hardest cases which can befall any man, is to be reduced to the necessity of defending his character by his own assertions only. As such, fortunately, is not my situation, I have rested my defence on the testimony of others ; adding only such of the written orders issued by me in

in the course of the voyage, as are connected with the matter in question; which orders being issued publicly in writing, may be offered as evidence of unquestionable credit. These testimonials, without further remark from me, I trust, will be sufficient to do away any evil impression which the public may have imbibed, from reading Mr. Edward Christian's defence of his brother.'

The ' proofs' on the part of capt. B. consist of a copy of the orders issued at Otaheite, of the orders respecting the confinement of three deserters, of a letter from these deserters, a descriptive list of the mutineers, a letter given to the master at Batavia, &c. The principal papers in his favour, seem to be Nos. 10, 11, 12, 13, 14, and 15, which are letters and affidavits from officers and seamen, who were employed in the expedition.

ART. I. *Selections from M. Pauw, with Additions by Daniel Webb,*
F/7. Small 8vo. 235 pages. Price 4s. sewed. Bath, Cruttwell;
London, Dilly. 1795.

FOR this elegant volume the public is indebted to the pen of a veteran in literature, who, many years ago, wrote ' Remarks on the Beauties of Painting and Poetry,' and ' Observations on the Correspondence between Poetry and Music,' works of taste, which have deservedly obtained the author a permanent station among our admired writers in the class of polite literature. The present publication, though of a different kind, is written in the same correct and elegant style, which distinguished Mr. Webb's former productions. Mr. Pauw, the author from whom these selections are made, is well known to the public as an ingenious and bold speculator on facts respecting the history of man: Mr. W.'s object appears to have been, to bring within a narrow compass the more instructive and entertaining particulars, collected by that writer, from various sources, concerning the customs, manners, and opinions of different tribes and nations, without taking notice of the philosophical discussions, which make so large a part of his writings, except where he was perfectly satisfied with his proofs. At the same time, it plainly appears, that Mr. W. is himself not disinclined to free speculation; for his own additions, which are numerous, chiefly consist of philosophical remarks on facts related by his author. The selections are given miscellaneously; but they bring before the reader a greater variety of facts, to gratify curiosity and excite inquiry, than could easily be found in any other volume of the same size. The original remarks are chiefly intended, either to correct M. Pauw's eccentricities, or further to confirm and illustrate his well founded observations. The kind of entertainment and instruction to be expected from this volume, may be learned from the following specimen.

P. 125.

* APPENDIX. *Of certain Customs which formerly prevailed in our Hemisphere, and which were found among the Americans.*

* The custom of interring living persons with the deceased was not quite abolished among the gauls in the time of Cæsar. This had been introduced by scythian colonies; exists in several parts of Lower Asia, and of the coasts of Africa, and was found both in North and South America. It seems to have sprung from the idea of being served in another world by those we have commanded in this, hence the sacrificing

ficing of slaves at the tombs of their masters, and of wives on the bodies of their husbands. At the funeral of a king of Akin, says M. Roemer, in 1764, they buried with him 500 of his wives, and a much greater number of slaves. The wife who has children, among the east-indians, is not allowed to burn for her husband; this honour is reserved for the most beloved, on the supposition, no doubt, that he is to enjoy her society in another world. So rooted is this absurdity in their manners, though in direct contradiction to their favourite doctrine of a metempsychosis; according to which, our author playfully remarks, the soul of the husband may pass into the embryo of a mouse, and the soul of the wife into that of a cat. By this we see, that contradiction between religious dogmas and civil customs is no proof, though often used as such, against the existence of the latter.

' The indians give a beverage of saffron, nightshade, and the strongest narcotics, to overcome the reluctance of the destined victims: the north-americans give a paste of bruised tobacco leaves, &c. for the same purpose, and with the same effect.

' The doctrine of the resurrection of the body has been more general than is imagined. We hardly know of any ancient nation that was not in the habit of putting into tombs, by the side of the dead, arms, kitchen utensils, &c.—a manifest proof of their belief of an after-existence. And here it must seem very unaccountable, that an economical precept concerning interment should be omitted in the books of Leviticus and Deuteronomy, in which the detail in other respects is so very minute as to forbid the eating of the thigh of a hare.

' To the custom just mentioned may be added a strange one in the article of mourning: it consists in cutting off a joint of a finger on the left of a husband, a wife, or near relation. The inhabitants of Paraguay, the guaranos, and many other people of America, have made these amputations so frequent, that men and women have been seen with only five or six fingers entire on both hands; which gave rise to the first accounts, that these people had naturally but three fingers on each hand. The hottentot has preserved more of the original sacrifice, by cutting away one of his testicles.

' May not this custom, so unaccountable at first view, have had its rise in the simple notion of offering a part for the whole; a kind of compounding for the omission of the destructive practice of sacrificing life?

' It is a custom among many nations of America for the husband to take his bed the moment that his wife is brought to bed. Will it be believed, that this folly has been and is even now in use in the canton of Bern, where it is called *faire courvade*. It is probable that the bernois borrowed it from the spaniards, among whom it obtained in the time of Strabo. Herodotus found it among the scythians and egyptians; it is observed by the brasilians, and many other people in America. Mark Paul assures us that he found it among many tribes of the independant tartars: so that this custom has made the tour of the globe.

' The universality of accompanying eclipses with every kind of noise that could be made, appears very extraordinary to our author. That it should seem so to one who is an advocate for a much higher antiquity than is generally attributed to our world, would seem no less extraordinary to me, did I not know, that having undertaken to prove that the americans were aborigines, he must of course reject every idea of

of communication. Such is the influence of system, even on minds the most liberal.

' Give to this our globe its just right, an unbounded antiquity; admit that, in the expanse of time, it may have undergone many very great changes, as of ocean into continent, and of continent into ocean, the latter of which is confirmed by recent discoveries of many islands in the South Sea; and islands, we know, are nothing else than the highest grounds of an overflowed continent: these changes, I say, admitted, it follows that no conclusions can be drawn from the present face of the earth, against any possible intercourse between its most distant inhabitants in the earliest ages.'

' All the nations who believe in the transmigration of souls make the world to be much more ancient than those who do not believe in it. Hence the prodigious period of the people of Thibet, and of the Indians, which has passed from them to the Chinese. So prodigious indeed, that it could not stop short of eternity; for the passing of the soul from one body into another induces the idea of a progression without end—that which hath no end can have no beginning; and so vice versa. Hence a world eternal and uncreated—no creation, no first cause.—The gradations these of an ascent, of which the apex is atheism—implied, not professed, nor, it may be, intended, by the Orientals; in which point alone they differ from Spinoza, whose doctrine, as to the result, is but a renovation of theirs; with the advantage of a process more imposing, because more philosophical.'

Among the subjects treated in this volume are, the population, climate, colour, customs and manners, commerce, arts, &c. of the native Americans; anthropophagi, or eaters of human flesh; the Eskimaux; the Patagonians; the Blafards, or white negroes; the Egyptians and Chinese compared with respect to manners, arts, religion, and government.

ART. LI. *Maternal Letters to a Young Lady on her Entrance into Life.* 12mo. 86 pages. Price 2s. Debrett. 1795.

THE advice given in these letters is sensible, pious, and affectionate; in one word, truly maternal. The topics chiefly insisted on are, piety; polite accomplishments; economy; dress; tender attachments; marriage; amusements; regard to reputation and happiness. The piece, though it contains nothing new, and little that can be properly called amusing, very well deserves the attention of that class of readers, for whose use it was written.

ART. LII. *The Female Monitor; or, a friendly Address to Young Women, on the most important and interesting Subjects, by Rule, Precept, and Example. In Prose and Verse.* 8vo. 46 pages. Price 6d. Parsons.

THIS little manual is decently drawn up, and is very proper to be put into the hands of young women in the lower classes of society. They will find in it many hints of advice and caution, well deserving their attention, and for the most part expressed in language, neither disgustingly mean, nor affectedly fine. The poetry, of which indeed there is very little, might have been wholly omitted without injury to the performance.